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LIFE AND LIGHT

FOR

WOMAN.

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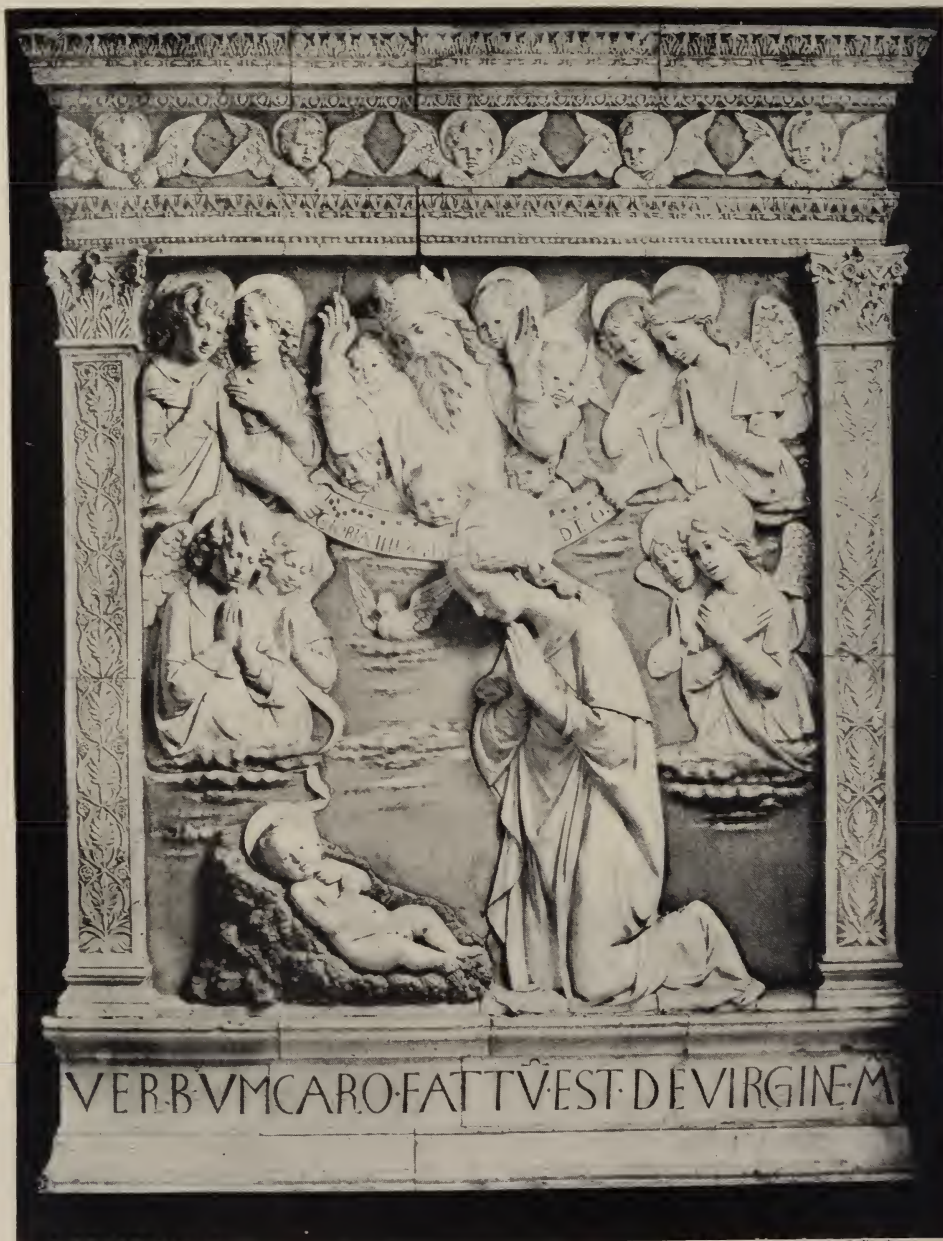
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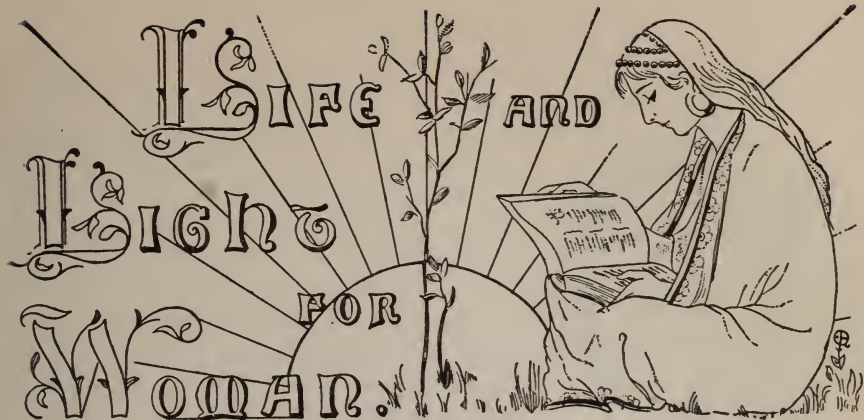
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VOL. XXIII.

JANUARY, 1893.

No. 1.

Expect Great Things from God. Attempt Great Things for God.

MY HEART REJOICES.

All my heart this night rejoices,
As I hear,
Far and near,
Sweetest angel voices.

“Christ is born” their choirs are singing,
Till the air
Everywhere
Now with joy is ringing.

Hark! a voice from yonder manger,
Soft and sweet,
Doth entreat,

“Flee from woe and danger.
Brethren, come: from all that grieves you
You are freed;
All you need
I will surely give you.”

Come, then, let us hasten yonder;
Here let all,
Great and small,

Kneel in awe and wonder;
Love Him who with love is yearning;
Hail, the star
From afar
Bright with hope is burning!

—Translated from the German.



OES not Carey's text, "Enlarge the place of thy tent and let them stretch forth the curtains of thine habitations; fear not, spare not, lengthen thy cords, strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited," afford as strong a foundation for the second century of modern missions as of the first. Dr. Pierson says: "There are two little sentences in this impressive text

that ought to furnish the motto of the new century. Carey did not emphasize them, but I want to emphasize them,—'Grudge not! Fear not!' The two obstacles to the missionary progress and triumph of the Church to-day,—I appeal to you who know most about it,—are they not these? A spirit of unbelief on the one hand, that fears to do great things for God; and a spirit of selfishness on the other hand, that makes it impossible to do great things for God. If God could cast out from us this day the demon of unbelief and the demon of selfishness, and all the other little demons that are their offspring, and like to inhabit the same house with them, what great and mighty things might be done for God!"

MUSIC IN JAPAN.—If you go into a Japanese home you hear a tinkle from almost every room. You get used to this soft, light beat of music as you do to the gurgle of a brook or the drip of a fountain. There seems to be no Japanese house without its flower vase, its picture on the wall, and its guitar. The Japanese have four kinds of guitar, or harp. The *samasin* is the common kind. It has a long, black neck; its square body is covered with a tight catskin, and it has three strings, or wires. The player strikes these with a curious little piece of ivory, or she picks them with her fingers. There is also the big *koto*, with its thirteen strings; and there is a tiny lute with four strings; and there is a very fine sort of a harp, brought from China, and called a *girken*. The *girken* has three sets of wires, and if Miss Chrysanthemum is an accomplished musician, she makes gay music on her Chinese harp. With the rosy finger tips of her small brown hands she can bring forth from the wires all the sounds of the great Japanese hunt, which takes place each year on the third day of November. On one set of wires she can call like a hunter to his hounds, and from another set, at the same

time, you hear the hounds bark and bay. She will give you from that little harp the most enchanting noises—the cries of the Japanese animals and the note of the water and swamp bird.—*Gospel in All Lands.*

THE KEY.

BY MISS HETTA WARD.

[Read at the Annual Meeting of the Philadelphia Branch.]

Leaving His home and fatherland,
The Christ came down to men,
To open a door, with his gentle hand,
Into paradise again.

Wearing the people's common dress,
And using their simple speech,
For the poorest soul in heathenness
He sought, and longed to reach.

He found the worn and weary earth,
Sore vexed with grief and pain;
He left behind him joy and mirth,
When he went home again.

The wedding feast He made more glad,
Though a man of sorrows he;
And he sought the downcast souls, and sad,
And set the captives free.

Sickness and death He did not fear,
No sinner would he shun;
And souls grew white when they drew near
The holy, blameless one.

And a key He found for the golden gate
Of paradise above;
A key that turns, though the soul comes late,—
The golden key of love.

'Tis growing late, O take the key,
For loud the nations knock,
'Tis yours to set the captives free;
Let love the door unlock.

We are permitted to make the following extract from a letter from Mrs. Montgomery to the New Haven Branch. The "message" which she sends will be appreciated by all our readers as well as by the members of the Branch to which it was specially sent. She says:—

I have a message for you. It is something I began to think of before I left you, and I have been thinking of it more in the many days when I could do nothing but think. It is nothing new, indeed, but is there no way in which we can make the "old, old story" become unto each of us a "new, new song," before we get beyond our opportunity? My thought is our stupendous privilege in being allowed any share in redeeming the world;

that those who send are equal missionaries with those who are sent; and also that the sufficiency of both is of God, and of him alone. The danger always in reinforcements, at home and abroad, is that we begin to lean too much upon them.

Anything and everything that drives us to God in prayer is blessing. There is strength and assurance, hope and joy enough in that expression, "Your sufficiency is of God," to enable every one of us to pitch all our work for fall and winter on the key of "Coronation." This is exactly what I purpose to do myself, and I ask every individual in the Branch to do it with me. I think I feel as "burdened" with this message, "Your sufficiency is of God," which I am taking to our own station and mission, and all our native people, as Jonah did with the message which he bore into Nineveh.

I have been thinking a good deal lately about the emphasis we put upon our "uninterested church members." I can see, of course, God's special right to nail expectations there; but I have been wondering if our eager, vehement love, both toward personal friends and the heathen, might not shake down many offerings that would otherwise hang on the individual tree. I use the word "shake" wittingly, for no passion so shakes the soul as love.

BENARES, THE SACRED CITY OF INDIA.

BY MRS. JOSEPH COOK.

BENARES is unique. It is the center and climax of Hindu superstition and idolatry. It is the Jerusalem, the Mecca, the Rome of Hinduism. Here throng the pilgrims, many of them aged and infirm, and they come here to die, in the hope that the sacred waters of the Ganges may flow over them before death—and afterward. Rising early the morning after our arrival, we drove first of all to the Monkey Temple, sacred to Durga, or Kali, a goddess of vengeance, who must be propitiated by sacrifices of blood, and before the days of British rule human beings were slain here. It was early for worshipers; but we saw the headless body of a goat lying at the foot of the altar, and one of the attendants held up the great sacrificial knife, which was huge enough to decapitate an elephant. The old hymn,

"Not all the blood of beasts
On Jewish altars slain,
Can give the guilty conscience peace,
Or take away the stain,"

came to my mind with new force.

Quaint, reddish-brown monkeys swarmed about this temple, sunning themselves on the roof, and lazily coming to the front as they saw that our arrival was likely to procure them food. All the hangers-on of this place,

even the priests before the goddess, were low-looking creatures,—men apparently of no character or self-respect. They came clamoring round our carriage for *backsheesh* as we drove away.

It shows the former power on this continent of the Mogul emperors when we see in the midst of the heathen temples of this city the minarets and domes of the Mosque of Aurungzebe, who imprisoned his father, Shah Jehan, murdered his brothers, and imposed a religious tax on everyone not a Mohammedan. From the roof of this mosque there is a good view of the city; and I was quite content to remain here and look over the housetops, and watch the green parrots shrieking and darting through the air, while the gentlemen mounted the minaret.

The architectural beauty of Benares as a city of temples and palaces, and its characteristic features as a sacred, pilgrim city, can best be seen by a sail on the river soon after sunrise. The city is built tier above tier, on a cliff which stretches along the bank of the river for three miles. From the heights numerous flights of stone steps lead down to the water, and these steps are thronged by devotees, who begin the day by a bath in the Ganges. It is evidently a religious act; for although here are crowds of men of all ages, there is no frivolity and very little conversation. Each one, silently and alone, gives his whole mind to the serious business of an ablution that means more to him than mere physical cleansing. The women keep by themselves, but they have no entirely separate bathing place.

As our boat glided along we came to the Burning Ghât, where we paused, and saw the flames already lighted beneath a dead body. Another body, wound around with red, figured cotton, was lifted from the bier, and placed upon the funeral pyre. It seemed all the more horrible, because life had so recently departed that there was none of the rigidity of death, and the limp form might from all appearance have belonged to one in sleep. While we lingered, the clang of discordant instruments told of the approach of a funeral procession. The body was carried on a rude bier, constructed like a ladder, and borne on the shoulders of men, who shuffled and jostled along in no very reverent manner. The bearers carry the corpse into the Ganges, and leave it there for purification in the sacred stream previous to the cremation.

Before the sun was two hours high we saw these three phases of a Hindu funeral, and sailing on, still another yet more shocking sight was revealed to us. We caught a glimpse, just under the surface of the water, of a naked, swollen, floating human form, and above it the vultures were hovering. The cost of a Hindu cremation is only one dollar and a half, but there are some who leave no money, and whose relatives are too poor to pay even this trifling sum,

for the final disposition of the body, which then is cast into the stream. Although the Ganges is a sacred river, it is considered a great disgrace to be thrown there after death instead of being burned. "May you be cast into the Ganges," is equivalent to our coarse expression, "May you be hanged!"



BATHING AT BENARES.

After our sail on the river we walked a long distance through the narrow, winding streets of the city to one of the largest and most frequented temples, where is the famous Well of Salvation, into which worshipers throw flowers. As this practice is continued year after year, and the well rarely, if ever cleaned, a most fearful stench arises from this putrid mass of decaying matter; and yet the deluded devotees drink this loathsome stuff, as they believe it will wash away the blackest crimes. Crowds of men and women were passing in and out of this place, and they shrank from any contact with us Europeans, as

though we had just emerged from a pesthouse. So bigoted are these poor creatures who make a pilgrimage to Benares, that the slightest touch of our clothing would oblige them to go through a long series of purifications. It is hardly necessary to add that we were as anxious to avoid physical contact as they. We studied the faces of this eager, jostling crowd, with their offerings of shabby, yellow flowers and Ganges water, but looked in vain for any sign of deep religious feeling, or the peaceful expression which a sense of pardon gives. Haste and dissatisfaction seemed the predominant mood of every mind. It was a sad, sickening sight.

Caste and custom are two of the greatest hindrances a Hindu has in accepting Christianity. After he has given up idolatry he is still fettered by caste. One of Dr. Wilson's early converts on coming for the first time to the communion table, just as he was about to receive the sacred symbols, started up and rushed out of the house, exclaiming, "I cannot break caste yet!" And even after caste is weakened custom remains. They go through many forms and ceremonies they have no faith in, simply because they lack that intensity of conviction and moral courage which will enable them to confront social prejudice. These are the difficulties of the more enlightened and educated Hindus. Among the lower stratum of society it is the spiritual worship of the unseen God that their minds seem incapable of comprehending. They cry out as did Thomas, "Show us the Father and it sufficeth us." Give us a visible symbol to worship.

There is an amazing lack of conscience in the average Hindu. It is ceremonial pollution that he seeks to wash away in the sacred rivers, and not the stain of sin, as we understand moral defilement.

The Hindu believes, that the soul must pass through eight million four hundred thousand transmigrations before it can be absorbed in the Deity, and all his efforts in this life are to "cut short the 84," as they say in common parlance. Conscious existence is their greatest dread, and their only idea of heaven is the pantheistic conception of the re-absorption of the human spirit into the Supreme.

But even in this city, wholly given to idolatry, the hotbed of superstition and the grossest forms of heathenism, was gathered an audience, four fifths of which consisted of educated natives, to hear a lecture in English on "The Decline of Unbelief in Europe and America." The hall was filled to overflowing. Dusky forms gathered on the verandas, and dusky faces looked in through the windows. At the close of the address a rajah, only second to the maharajah in position and authority in the town, moved a vote of thanks to the lecturer in behalf of the natives. The imperfectly lighted hall was very suggestive of the moral darkness which broods over this ancient city.

TURKEY.

REPORT ON WORK FOR WOMEN IN VAN, 1891-1892.



ORDIAL invitations came from Van a year ago last April to Miss Seymour and myself, or some other Harpoot teacher, to come here for work among the women for a year. It fell to my lot, after much inward debate, to accept. No one who has not tried the experiment of being transplanted to another station, after long years of service where every corner of the field has become as familiar as the garden where she played in childhood, and where her "little ways" are understood and charitably dealt with by missionaries and people,

can well understand the shrinking felt from such a change; but where God leads he will not leave his children desolate.

A newcomer may praise Van as much as she pleases, may she not? When I say that after having visited about half of the missionary stations in Turkey, this place seems to my eyes the most beautiful, naturally, of any, I hope no one will take exception. The contour of the still snow-capped mountains, the blueness of the sky, the lake,—“bluer than the sky,”—the castle on its rocky height, the plain and long stretch of gardens, so gorgeously green, present a fascinating picture on every side. The missionary residences, while not showy, are built with an eye to greatest comfort; and there is a little outside circle of European society which is refreshing at times, while the small missionary circle is just the one in which an old beginner in a new place might be sure of having kindest appreciation, sympathy, and aid.

Knowing, as I have, the trials in the past of this work, let me assure you that it has been no old, lifeless seed which has been sown all these years, but that which has had power in it to produce much fruit. It may not be what can be told off by striking statistics, but it is fruit which shows brave and patient effort, and the wide and strong influence of Christ's laborers here. The leavening of the Gregorian churches and the stability and progress of the Protestant schools tell the story, not to speak of the small Protestant community, which certainly proves itself zealous whenever persecuted!

Our women's meeting at the gardens I have held once a week. The at-

tendance and interest have been variable. The terrible mud and slush, or illness at the homes, several times gave me only an audience of two, four, or six. This made me very impatient as I thought of the thirties, fifties, and hundreds in the Harpoot towns; but it led me to feel the need of praying and working all the more dilligently. The meetings were held at the women's houses, but we made a change to Mrs. Greene's parlor, giving us a more reliable audience in numbers, sometimes as many as thirty. The consciousness that many came only out of curiosity, the lack of responsiveness, or sense of responsibility on the part of even the best women, still weighed me down. But again and again I tried to arouse myself to new hope and effort, casting results on God, and there have been little gleams of comfort from meetings and home visits too precious to be expressed in words.

One day in the week has been devoted to calling and holding a meeting in the city, with a still more variable audience than at the garden. Miss Ladd kindly gave permission to Asmin, the efficient teacher of the girls' school there, to devote two half days a week to calling, one of them with me; and for some time she was able to keep this up. She is greatly loved by her pupils, and her escort assured me a warm welcome in many homes. Indeed, in only one house in all Van has welcome failed to be given; and from that I was fairly driven away. The women are hungry for Christian sympathy and teaching. Mrs. Reynolds' efforts in this line are most gratefully remembered by all.

Some weeks after my arrival I began to see the great need of a colaborer—a faithful, devoted Bible woman. One woman after another was pointed out, but they were evidently not the Lord's anointed, for no amount of persuasion would make them feel that they could do the work. How wonderfully God answered prayer and sent Nazloo, and the story of her sweet life and character you have already had in *LIFE AND LIGHT*. She has had from thirty to thirty-eight pupils each month. In spite of the fact that she is a villager and the Syriac is her native tongue, she has won the warmest love of her pupils by her humble, loving ways and her deep spirituality. Oh for three more like her right here in Van! She untiringly teaches the gospel in these homes, and she feels what she teaches.

She has borne much persecution. Priests and vartabeds anathematized us both during Lent. I was conscious of unfriendly stares and curses under the breath as I rode along the street on my rounds. "Is that the female apostle?" asked the sexton of one of the principal churches, of my escort, and pointing to me significantly. Nazloo heard that there was a plan to seize and beat us both. But she suffered much more than I, for stones and reviling words were shamelessly aimed at her in her patient rounds. The

priests refused to give her pupils the communion before Easter if they continued their lessons, and she lost six or eight pupils by this means. One priest called her "Satan" right in the street. One day she was coming out of a house where she had been much abused, and a little boy standing by the gate looked pityingly into her face and said, "Read the fifth chapter of Matthew and be comforted."

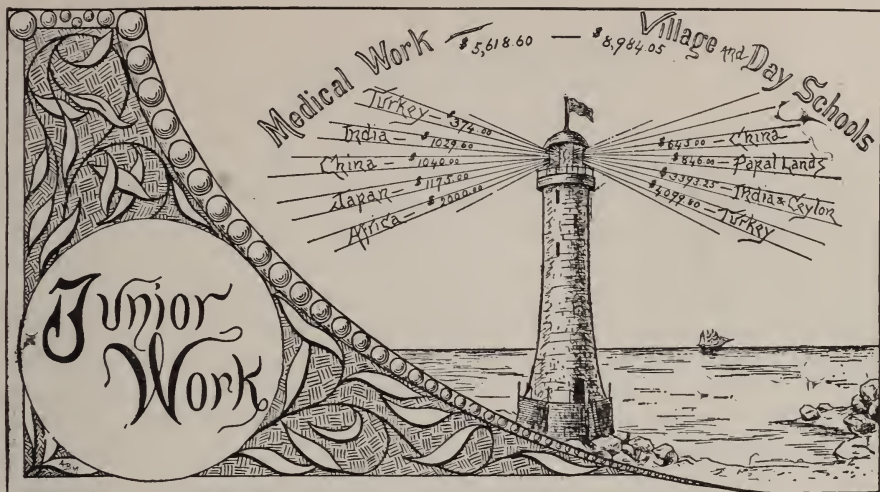
Another day she was in the house of a poor blind girl, teaching the Scriptures orally, when she noticed that the woman of the house came and went mysteriously. Soon the latter's grown son, a very bad young man, came in and told Nazloo to go quickly, as there was a crowd of rowdies outside, determined to hinder her from continuing on her way and to do her harm, if possible. His mother kindly conducted Nazloo out the back door, and safely to our street. That very man was in close association with the rascals outside, and is probably the one who robbed Dr. Reynolds last summer. I can only explain his aiding Nazloo to flee, by the fact that when he was bedridden for weeks by a dreadful sore, I, not knowing his history, had sent his father for the doctor (furnishing half the funds, as they seemed so dreadfully poor); and the doctor had charitably done his best to heal, and with success, well knowing whose wretched life he was sparing to this earth. We breathe more freely now that he has fled to Persia.

Nazloo gayly laughs as she relates how six young men in that same street who had hindered her work, had committed a robbery, and two of them are in prison here and four fled to Constantinople, and now she can have access unmolested to all the houses she wishes there!

Ill health has seriously hindered my visits of late; and I, who hoped to stay another year in Van, must take the doctor's advice and go to America for a vacation. Not even the urgent call of the close companion of half my life to come back quickly to Harpoot, and work with her, and be sure of health, can be heeded. Dearer than life seems the work when we must leave it, even for a season. The poor old women, needing comfort at the close of their pilgrimage; the sick ones, needing only a strong recommendation of hot or cold bandage, or some ginger tea, to encourage them into health; the wretched husbands and wives who are quarreling, and I have striven to set right with each other and with God; the heartless, superstitious, careless women, the bitter and unbending ones, who have softened,—there have only been nine brief months to work for. Only a beginning made, and so much left to do. But there is one comfort when we tear ourselves away from the land of our adoption, in the thought that "the field is the world."

Your friend,

CAROLINE E. BUSH.



— To give light to them that sit in darkness Luke 1:77 —

TURKEY.

CHRISTMAS AT THE GIRLS' COLLEGE IN CONSTANTINOPLE.

BY MISS IDA W. PRIME.

THAT "Christmas comes but once a year" is hardly true of us in the Orient, for we have three, and at the College we celebrate each to some extent. The Greeks and Bulgarians observe January 6th, which is December 25th old style; while the Armenians, who have always celebrated Christmas on Epiphany, January 6th old style, making it January 18th new style. Our holiday vacation is always arranged to include these Christmas days of the Eastern Church, so that the students who are able to go home may enjoy their Christmas with home friends and home cheer. And for those who are obliged to remain at the College, we try to make these days, which are apt to be homesick ones, as pleasant as possible by Christmas fare, and a pleasant social time in the evening.

As no one date is probably the correct date of our Saviour's birth, this lengthened Christmastide has rather an advantage to us, as it enables us to have all our students together on the Christmas date most familiar to us, December 25th, and this is the College Christmas day.

I have been asked to describe a Christmas at the College, which shall be that of last year, as it is freshest in my memory. It was delightful to be wakened up in the small, dark hours of the early Christmas morning by hearing the low, sweet strains of

“ Holy night, peaceful night!
Thro’ the darkness beams a light!
Yonder, where they sweet vigils keep
O’er the Babe who in silent sleep
Rests in heavenly peace,”

sung at our door by a double trio of girls’ voices, and to drop asleep again listening to the slowly vanishing strains along the corridors, as they went to sing their carol at the doors of the other teachers’ rooms. This pleasant custom was introduced six years ago by one of the Armenian girls, and since then it has never been allowed to die out. Although this was done especially for the teachers whose Christmas morn had just been ushered in, yet the whole household was gently aroused to the fact that Christmas joys had begun, and there are many who can follow on in silence through the verses of this favorite hymn to sweeter music than that of Barnby which they love so well,—that music in the soul which the touch of a personal Saviour has brought forth.

When we teachers came to our breakfast table we found a bouquet at each place, the gift of the faithful gardener, who, being an Austrian subject, feels quite proud that he is the only servant who celebrates the same Christmas Day as we do. He has two holly bushes, which he guards with great care, but a generous bunch always appears on Christmas. While the teachers were breakfasting, the girls seized this opportunity to decorate our rooms with greens, and to deposit their gifts and good wishes, and when we re-entered them they were quite transformed. At morning prayers, conducted by the President, the hymn, Bible lesson, and some remarks were all with reference to the spirit of the day; after which the family scattered until lunch time,—the teachers to the busy work of preparing the Christmas tree, and the students to a holiday free from college routine. Our students had something of the genuine Christmas spirit this year, when they asked permission to invite the scholars of the school connected with the Protestant Armenian community to join in our Christmas tree celebration, promising to provide a gift for each child.

This school has prospered well under the care of Miss Asadourian, the daughter of the pastor, and also one of our graduates. The scholars showed their good training by the way in which they recited their Bible verses, and the spirit with which they sang. Their part, so well performed, was a very pleasant feature in the afternoon’s exercises. The Christmas tree was lighted at four o’clock, with Santa Claus as usual; for ever since his introduction among us, now that the shock of his first appearance has passed away, he is a welcome guest, and there is always a kind friend willing to personate his majesty. One of our lady friends donned the fur coat this year, to the

great satisfaction of all. The box which our friends in Newton annually send came just two days before Christmas, after we had given it up, and made other preparations.

But as gifts from America are particularly appreciated, we appropriated all that the box contained. If the friends who contribute these gifts could see the pleasure they give, they would wish no other thanks. It was one of the familiar sights last year to see the Juniors and their dainty China silk workbags, for by a happy coincidence there were just enough for the class, and they showed their appreciation of them by constant use. After the lights on the tree burned out, the hall was soon deserted, and the intervening time before dinner was spent in strolling through the corridors with friends, either talking, laughing, or singing.

There was a shadow of sadness on this occasion which touched us all. The sister of our Greek teacher, Miss Michaelidon, had died the previous day, and several teachers and some of the Greek girls were absent attending the funeral. This lady who died was the wife of Mr. Kynos, who is doing such a good work among the Albanians, and her death was triumphant through a living Christian faith. Her father is pastor of the Protestant Greek Church in Pera, and one of our most frequent visitors at the College. As the body of his daughter was taken from the house, he uttered an expression in Greek which had the meaning of good-night, rather than that of good-bye. From our friendly intimacy with the family, we felt that their deep sorrow was not without joy,—even a little of the Christmas joy which was lost and swallowed up in the greater joy and peace of the Eastertide to come.

We always have guests who remain to dinner,—friends and graduates,—and we all dined together in the students' dining room. Even the servants catch the spirit of Christmas decoration, and we were surprised to find the room and tables very prettily trimmed with greens and red berries: The inevitable turkey makes a good combination with Turkish *pailoff*; and instead of mince pie we substitute *ekmek kadief*, which ranks equally high as plum pudding and mince pie to the Occidental palate. Two round, thin cakes of bread are cooked in sugar syrup until they are perfectly saturated with it, and between the layers of bread are placed lumps of thick white cream (*kymak*), of the consistency of ice cream. When dinner is a thing of the past every one is usually tired; and as we resume school duties again the next morning, after prayers in the study hall, the family gradually retire to rest, too weary for any evening festivities. This day is a cheering break in a long, hard term, and every one goes back to lessons and examinations for twelve days more with renewed courage, until the vacation, which brings more Christmas joys to many.

We talk about our different Christmas days, and the outward observances and time may be separate, but the great fact commemorated is the same, and there is only one Saviour for all alike. Our students are very soon impressed with this blessed truth, that we are all one in Christ, and it is a happy work helping some who have never thought of the real meaning of the day, to a heartfelt, personal, Christmas joy. To a few among us it is the first revelation of a Christmas,—as a little Jewess girl said to one of our teachers, with regret in her voice, “We have no Jesus or Christmas in our religion.” Aside from the absence of one’s own kith and kin, which enters so largely into our Christmas joys, I have never spent happier Christmas days, with more of the true, genuine Christ-loving and Christ-giving spirit pervading the whole atmosphere of the place, than in our College for girls at Constantinople. As the day closed, and the evening shades settled about us, it was with the desire that the truth and assurance of the last verse of this beautiful hymn might be ours always:—

“Silent night! Holiest night!
Wondrous star, O send thy Light!
With the angels let us sing
Hallelujah to our King!
Jesus Christ is here.

A CHRISTMAS UNDER THE SOUTHERN CROSS.

BY MRS. SARAH E. HOLBROOK.



HE song of angels that echoed over Bethlehem’s plain, and has been echoing on through all the ages since the Christ-child came to bring “peace on earth, good will to men,” has been caught up by our dark brothers across the seas; and now, as in those lands where the glad time has been celebrated hundreds of years, the long-degraded sons of Africa accepting the gospel take up the angels’ song, and join all christendom in glad hosannas.

As the time of joy comes again in our own loved land, I think of the happy festivities of a year ago at one of our mission stations in Natal, where Christmas carols are sung as joyously as here, but under a midsummer sky, illumined by the southern cross.



CHRISTMAS GATHERING AT MAPUMULO, SOUTH AFRICA, DEC. 25, 1891.

The Zulus as a race are fond of receiving, and so as the Christmas time approached we sought to impress upon them the blessedness of giving. All were invited to bring gifts for others, and especially to remember the needy. There was a beautiful loquat tree just in front of our chapel, and instead of the common Christmas tree, brought within the house, we chose this living one, with the canopy of God's blue above, and the green sward beneath, but we did not forsake the chapel. The children came with beautiful wild flowers with which to decorate its walls. Many brought gifts to hang upon the tree, and the young men and girls came to aid in the preparation. Some of them had developed great skill in arranging flowers and greens about the chapel, and soon it wore a most festive look. But the tree! I wish you could have seen it.

Two or three years ago a mission circle near Boston sent us an American flag; this was fastened to the end of a long bamboo, and waved gayly above the tree; and below the branches bore fruit that would have astonished any civilized Sunday school. Of course the orthodox candy bags hung from a multitude of twigs. Here and there waved bright handkerchiefs and gay ribbons. There were bundles of writing paper and envelopes, with which the wind made havoc. I had pasted a number of old Christmas and advertising cards on bright pieces of cambric, notching the edges, and hung them there for the school-children; and two big rag dolls for the missionary's children looked out with their inky eyes from among the branches. There were dresses and jackets floating in the breeze, and beneath the tree were dishes of sweet potatoes and beans. Two melancholy looking fowl were tied among the branches, and occasionally they created a sensation by losing their balance, and with piteous squawks hanging suspended in mid-air. As the time drew near, the people began to assemble from every direction.

We had tables spread underneath the orange trees in our dooryard, and there they brought their feast. It was plain that the chickens in the tree were not the only chickens that suffered that day. There were immense dishes of sweet potatoes, beans, corn, rice, and brown bread. The people sat down on the green grass, as did the five thousand of old; then the food was passed, and eaten as only hungry people can eat. The heathen had been invited to the feast, and many of them came from a long distance, bringing food with them. When the repast had disappeared we all gathered in the chapel, where were prayers, recitations and singing, and then we adjourned to the many fruited tree outside the chapel.

The names of those to receive gifts were called, and the tree was rapidly stripped of its treasure. I wish you could have seen, that day, how little it takes to make hearts glad. Well do I remember the delight of old Sebu,



ZULU WITCH DOCTOR.

formerly a degraded witch doctor, but now clothed and in her right mind,—a living illustration of the transforming power of the gospel. We had made her a new gown, and as she had during her short Christian life possessed few dresses of any sort, she was as pleased as a child over this simple garment.

A worn jacket equally pleased another old gray-haired woman, who to-day is spending her first Christmas among the angels, wearing the white robe of the redeemed. There was another thankful heart that day, for, wrapped in a bit of old cloth, she found a small silver piece given by a sick girl who had wandered into paths of sin, but who had shown signs of repentance; and to the receiver this little gift was like the box of precious ointment that gladdened the soul of her Master.

After the tree had yielded its fruits there were outdoor sports, to please both old and young. As the sun was sinking, the happy people returned to their homes,—homes, many of them, brightened, because the glad tidings had come to that distant land, and raised those sunken in the darkness of heathenism to be sons of God and heirs to glory.

Surely, where in all the world could there be a fitter place to celebrate a Saviour's birth!

ITEMS.

FORTY-SEVEN Christian Endeavor Societies in the New Haven Branch have given \$1,800 to the treasury during the past year.

THE young people of the Rhode Island Branch have made an increase of \$200 in their contributions over last year, amounting in all to more than one quarter of the whole sum contributed by the Branch.

A FOLDING mitebox, designed especially for use in raising money for the Smyrna Kindergarten, is ready for free distribution in Mission Circles, Junior Endeavor Societies, and Sunday schools. The box is pyramidal in shape, the sides being appropriately decorated with kindergarten emblems, the Little Light Bearers' name and lamp (the new badge of their office), and texts of Scripture. On one side a margin is occupied by figures denoting small sums of money, to be checked off by the children as contributions are deposited in the box; and on the bottom are blanks to be filled in with the name of the owner of the box, the name of the Mission Circle of which he is a member, and of the Branch to which the Circle belongs.

Orders for these boxes should be sent at once to Miss A. R. Hartshorn, 1 Congregational House, Boston.

THE appropriation of \$2,000 for the Zulu Sanitarium having been found insufficient, and an opportunity offering to purchase a house and land very advantageously at an expense of \$3,000, the Zulu Mission voted to assume the responsibility of purchasing. We now ask our young ladies to do better for us than their pledges, and supply us with the extra \$1,000 needed. A little effort on the part of many workers will easily accomplish our object. Will you help?

FOR CHILDREN'S MEETINGS.—FIFTY YEARS OF MISSION-ARY WORK.

BY MRS. E. S. TEAD.
PROGRAMME.

Singing.—“I love to tell the story.”

Prayer.

Scripture Lesson,—Psa. cvii. 1-22. Emphasize the thought of the Lord's goodness in redeeming and saving his people of all lands.

Singing.—“Christ for the world we sing.”

Business.—Reports of secretary and treasurer.

Collection. If pennies have been brought, let two children collect them in little baskets and bring them to the leader. She may then hold the baskets in her hand, and the children recite after her, line by line, the following prayer:—

“Jesus, bless the pennies we bring thee;
Give them something sweet to do.
May they help some one to love thee;
Jesus, may we love thee, too,
For thy dear sake. Amen.”

Singing.—“Sow in the morn thy seed.”

Missionary Exercise; illustrated by blackboard and by map of the world.

Draw five arches to represent the five decades, and in them write the numbers 1840-50, etc. At the beginning write the names of the countries entered by missionaries before 1840,—India, Ceylon, Sandwich Islands, Syria, China, Africa, Turkey, and western parts of United States (Indians).

Give some fact interesting to children in each decade.

1840-50. A large company under Dr. Marcus Whitman went in wagons across the Rocky Mountains to Oregon, where there was a mission to Indians.

1850-60. Sandwich Islands became a Christian nation. First Morning Star launched.

1860-70. First missionary of American Board to Japan went in 1869. The women of our churches felt the need of special work for women and children, and the Woman's Board was organized.

1870-80. Missions were begun in Spain, Austria, Mexico, and Italy. A legacy of one million dollars was given to the American Board for its work.

1880-1890. Hospitals, medical work, and kindergartens have been extensively introduced, and the work has advanced all along the line.

Write at the end a list of the kinds of work now being done,—preaching, teaching, translating Bibles and good books into other languages, schools, kindergartens, colleges, hospitals, Bible women.

Material for this review will be found in “A Condensed Historical Sketch of the American Board,” price 3 cents; and “Twenty Years’ Review,” 2 cents.

With the map point out the different countries, and give briefly an idea of the state of affairs fifty years ago and now. For instance, in the Fiji Islands there were cannibals; now the people are peaceful and God-fearing.

The condensed sketches of the different missions of the American Board will give much valuable information. Price 3 cents apiece.

Mission Band Pledge, recited in unison:—

I promise to pray every day for the salvation of the heathen.

I promise to give what money I can to send them the gospel.

I promise to attend each meeting of our Mission Band if I can.

Singing.—“The whole wide world for Jesus.”

Our Work at Home.

BUSINESS PRINCIPLES IN MISSIONARY WORK.

BY MRS. CAROLINE P. HATCH.

[Read at the Annual Meeting of the Philadelphia Branch.]

IT is the purpose of this paper to call your attention to some well-known principles of business, universally acknowledged to be necessary to its success, and then to raise the question whether these same principles are being applied to our missionary work; and if not, whether we may expect equal success. Should an enterprise like ours, extending into the whole world, seeking to influence men and women of every station, dealing with the great problems of the day, and which has to meet the competition and opposition of heathen Christians as well as heathen pagans,—can the affairs of such an undertaking be managed with less brains or less fidelity than those of an ordinary commercial house?

The days are past when a man can set up shop in his native town, or quietly step into his father's shoes, and expect a steady line of old friends to drop in and supply themselves with what he has, or wait for what he has not, and when the goods of his original stock are as salable at the end of twenty years as they were at first. No; to-day a rival has started at the other end of the town, ready to supplant him if he is not wide awake. The manufacturer competes with other manufacturers, the inventor with other inventors; the runners of one firm meet the runners of another in the field; every business is influenced by fluctuations of produce and politics at home and abroad, and it takes a long head and absorbed attention to keep shoulder to shoulder in the race. Neither can the Church in any of its departments allow itself to neglect the means which have been proved essential to modern mercantile success.

There are three principles of business which I shall mention, leaving those who follow me to suggest others. First, and at the foundation, lies Method. If "time is money," method is time. There is no worse extravagance than lack of system. A business firm cannot afford to be remiss in this direction. There must be method in finance, method in stock, and method in discipline.

In finance, note how every transaction is entered in the books, every letter and bill filed, each date carefully noted, and every cent accounted for. Imagine a business house with entries made on scraps of paper, to be lost or not, as it happened, with bills uncollected, notes unpaid, no record kept of money due, no notice taken of failing custom, and the bookkeeper working independently of his superior. The supposition is almost too ridiculous to imagine, and yet look at some of our auxiliaries. Have you not seen treasurers who could never tell you how the finances of the society stood; who had no record of when membership fees were due; who never collected money which had been promised them; who did not know the proper time to send their remittances to headquarters; and, in fact, took what happened to come in, and even then perhaps forgot to set it down? Do you wonder that such a society falls behind in its donations, and does not get reported at the annual meeting, and would not have its name down in the annual report of the Woman's Board were it not for the easy good nature of the Branch officers, who fail to erase it?

In spite of the constitution requiring an auxiliary to contribute ten dollars annually, I have known auxiliaries who have done nothing for years, to be reported as "Willing Workers" or "Dorcas Societies," along with those who have denied themselves in many ways to send their regular subscriptions. Our leaders may well weep over such "dead Dorcas," and tell of the good they *have* done, while they long and pray for some Peter to

come and resurrect them, but in the meantime the "remains" should hardly be counted among the living.

It is largely the haphazard financiering of our auxiliaries that causes the present stress in the Board. The gain made by the formation of new societies, and the extra giving of others, is so offset by the negligence of those who do not keep up their sources of income, that labor is thrown away as far as real progress is concerned.

Method in Finance, then method in Stock. We may follow our business house in its example here. How often do we take account of stock? Would it not be a good idea for officers to meet once a year for such a purpose, to look through the society membership to note the losses, and through the church register to see what material could be secured for replenishment. Our ranks will be depleted unless constant attention is given to this. We also need to keep up our stock of good material for the programmes of our meetings, that it, too, does not deteriorate. We often speak of our "stock of information," a phrase borrowed from commercial language. How shall we hope to keep it up unless we renew it by reading, as well as by listening to those who can instruct us. That this point is neglected is proven by the subscription list of LIFE AND LIGHT, which tallies poorly with the list of members in our auxiliaries.

Method is also necessary in the arrangement of our materials. Let us not resemble the country store which has tried our patience, where the clerk hunts on the shelf, in the show case, and under the counter, hoping for good luck to find the article called for; but rather let us have our information at hand, to use before the occasion passes.

For one thing let us have the back copies of missionary magazines filed and placed for easy reference. Keep up your stock for the sake of using it. If it lies idle it will be too much like a man I knew who replied when the customer said she would take the goods asked for, that really he preferred not to sell, for this was the last piece, and as he always aimed to keep a full line of goods, he should not like to part with it.

Method in Finance, Method in Stock, and, once more, Method in Discipline. A large business requires a large force to carry it on, and this force must be under the strictest discipline if any work is to be accomplished. Those at the head must make the rules for the house, and decide its policy, and the plans laid out must be executed down to the cash boy and janitor, if they are to guide the business. When an order is given it is expected that it will be carried out as far as ability and circumstances allow, and only the impossible may excuse the employee from its execution.

Here, I feel that our Board is not perfect by any means, and in saying it I

am glad that I need not reflect on our faithful and overworked officers. Because our service is voluntary, it is none the less binding. The President of the United States is promoted to his position by the voluntary will of the people, but when he is there they expect to obey him. If they do not like his management they are at liberty to elect some one else, but while he rules they are to be guided by his judgment. The officers of the Woman's Board are in their place to manage its affairs, and if we do not think them capable of doing it, if we do not think they have more experience and know more about it than we do, why do we vote for them? Now when these officers, after prayerful thought and consultation, form a plan, it is our business to carry it out unless hindered by insurmountable obstacles. There is need of a deeper feeling of loyalty to those who are bearing these heavy burdens for us. If it is hard for us to do all they ask, do you not think it much harder for them to ask it, knowing that they must make the best of whatever the response may be?

Delicacy may prevent them from referring to the subject, and I want to speak out for them, as I am sure they must often want to speak for themselves. Can you not imagine their feelings, when the funds are low and the missionaries and their work suffering, and they decide to try some wise method for meeting the demand? They send out their proposal to the Branches, and explain the plan in *LIFE AND LIGHT*, and then what? The president of an auxiliary takes up her magazine and exclaims: "Another call for money. Why, we have just had a fair and sent off a barrel, and there is no use in even mentioning this to the ladies. They will simply refuse to do a thing, and will consider me such a bore! (O how often we are all influenced by that last reason!) I guess enough other societies will take it up for the needed amount to be raised."

In the meantime the officers wait and wait,—and end by waiting, if they hope to see the results they might reasonably have expected. How must they feel? Disheartened enough to unfit them for work for a month; and if I were they, I think I might be reduced to the only refuge of woman in extremities she is helpless to overcome, and have a "good cry." I see that you who have been chairmen of fairs and suppers, where the ladies have flocked around and promised to do anything you asked if you would only lead them, and at the last minute you have worn yourself out on step-ladders and over the stove, and in clearing up the day after, with only the few old standbys to assist,—and God bless these standbys,—I see that you know just how our officers must feel.

I want to bring this matter home and take an example. For instance, how many of the auxiliaries of the Woman's Board kept "Self-denial

Week"? And what was the reason if you did not? Was it an impossibility, or only lack of effort on your part? If your president had said to the ladies, "Here is a suggestion from the Board to deny ourselves for a week; let us carry it out to the best of our ability," would you have refused to do your part? Could not each member have denied herself five or ten cents during that week, and some have made it as many dollars, if you had only undertaken it? It was the business of each auxiliary to try the scheme, leaving the results to be what they were, little or much. Anything would have been better than nothing. If we think a plan will not be a grand success we often give up entering in at all, like the little girl—or the older one, for that—who will not play a game in which she cannot shine. There is auxiliary pride as well as individual pride.

And what if your president did not propose it, was there no other reader of LIFE AND LIGHT who should have inquired why the president had not done so? And if the society did not try it as a whole, there was nothing to prevent a few individuals from sending in the result of personal self-denial.

Under the head of Method in Discipline naturally comes another subject, that of Business Training. The head of a concern must understand the business in all its details; and the judicious millionaire puts his son through the business the same as any other boy, as a necessary part of his training for future command. Parents realize the importance of early training in most things. The small boys have been encouraged to parade the streets as miniature Republicans or Democrats, and will be ready to take their places in politics a few years hence. Girls are sent to dancing school to learn the ease and politeness which shall grace the future drawing-room. The Japanese set us an example when they require three years of daily practice to teach the girls the intricacies of a ceremonial tea, and it is considered necessary for them to study the arrangement of flowers. Do you regret your own lack of training for the responsibilities placed upon you? Then see to it that your child does not have reason for the same regret when she takes your place. Do you regret that your husband does not sympathize with you in your zeal? Then see to it that your son has a different training. As all commanders must set the pace for their followers, as every business man must be what he wishes his clerks to be, so be yourself in the front rank of the missionary army, and expect your child to follow.

Every time you excuse your daughter from attending the meeting of her mission band or Christian Endeavor Society, and consider it more important for her to go with you to the dressmaker's or to buy a pair of shoes, God's work is holding a secondary place in your estimation, and your child will hold the cause at exactly your estimate. It is part of the discipline of the

Christian business of the world to train the young for their future responsibilities.

We have thus emphasized the need of Method in Finance, in Stock, and in Discipline, and may pass on to the second underlying principle of business—Shrewdness. This word has an unfortunate application to the shrewdness that is used to overreach one's fellows, but it is, in its good sense, a necessary characteristic of a successful business man. A man needs more than the steady-going qualities which carry on a business in the everyday order of things. He must have in addition a power to see into the future, to grasp the situation, and to act with instant effect. It is this foresight that enriches the Wall Street broker. The ability to meet a crisis with good judgment is something to be envied.

If we stand in Chicago to-day,—a fit location for the World's Fair,—it is hard to imagine that twenty years ago the city was nearly wiped out of existence. When the business men saw their property in ashes and the friends who might have helped them as poor as themselves, and thought of the strides of rival cities during their crippled condition, it was a time for despair, and they might naturally have gone elsewhere to make a living. But the wisest among them built the new offices upon the smoking ruins of the old warehouse, and it was not long before a resurrected city, more beautiful in form, almost made you forget the terror and dismay of the great catastrophe. The secret of this energy was the fact that these business men of Chicago believed in their city and believed in their business, and had the courage to go forward in that belief. In applying this principle, we have need to ask ourselves if we really believe in our work, and then to cultivate the shrewdness that can meet any demand for immediate or difficult action.

I read in the Annual Report from Japan as follows: "In the northeast of our wide field we have Fukui, the scene of Dr. Griffis' labors twenty years ago. This is a city where we have lost our opportunity by not being able to comply with the repeated requests of our Japanese collaborators for the opening of a full station. That we have been able to do so little in these needy fields, scarcely touching them, is the most disappointing phase of the evangelistic work for the last year." Where is the Christian shrewdness that should have occupied that field? We were told of the immediate opportunities in Japan seven or eight years ago, and have lent a tardy and insufficient aid to the missionaries who made the appeals, and even now the political changes there have made the introduction of Christianity much more difficult than it was. If our enterprise and ordinary common sense are worth anything, we should keep the treasury of the Board so well supplied that any demand for entering a new field can be immediately met, and the door not

be shut just as our slow steps have brought us to the threshold. A shrewd man will be ready for any emergency, and will strike while the iron is hot. And there is another thing he will do: he will make everything and person contribute to his undertaking. His tact will turn every circumstance to his account and make everybody serve him. He is a student of character especially, and can get the most out of each party with whom he deals. He suits his actions to the disposition of his man, and bends him to his will. This kind of shrewdness can be put to the most practical test in missionary work. Does anything require greater tact than to draw support from the various elements that constitute the women of a church? They must be managed with the skill of a politician, and no two in the same way. If argument fails we must try coaxing; if direct means frighten we must turn to indirect.

The North American Indians once had a unique method of fashioning their arrowheads. They were made of flints of such hardness that it was for years a mystery how they could have been made without modern machinery. An archæologist set himself the task of discovering the method. He tried to place himself in the position of the early inhabitant of this country, with nothing but the tools of nature at hand. He hammered the flint with stones, and pried between hard edges, and used all the force he could gather from his limited mechanical means, but only succeeded in breaking the flint into coarse surfaces. At last he happened to lean on it with the point of a bone, and to his surprise a small piece of the flint flew off. He experimented, and found that by steady pressure in one spot after another, the fragments yielded bit by bit, and the process of manufacture was discovered.

It is an example of the method of working with many a stubborn woman. We may pound, and pry, and use very forcible language, vainly expecting results, but the constant exertion of oft-repeated pressure will make her yield, bit by bit, till she is a shapely weapon for future warfare. Woman is noted for her shrewdness in driving a bargain. It is not a bad quality to possess, but it should not fail her when her Christian work has need of it. "Be ye wise as serpents."

We have now spoken of the necessity of method and shrewdness, and are prepared to speak of the third principle,—Advertising. Here come in all the allurements of beauty, all the promptings of curiosity, and the fascination of following the crowd. To show people what is truly beautiful, to arouse their interest in what is beyond, and to tempt them to follow the fashion, is the object of the show window, the glaring advertisement, and the fashion magazine. It is the province of advertisement to point out the best places to invest money, and the shops which succeed in convincing you of their superiority in this respect get your trade.

Here lies a special field for woman in her benevolent work. Here her inherited instinct and personal experience in the attractions of society come to the front to influence the people she wishes to attract. To make her missionary society attractive is a duty as well as a pleasure. Just think of the novelties invented to keep up the gayety of society! If a young lady gives a lunch, or her mother gives a reception, the house is adorned, and the entertainment of the guests provided for with time and care. The same time and care devoted to the preparation of a missionary meeting would make those who attended once wish to come again. Where auxiliaries are combining the social element with their religious work, they are reporting success invariably. It is a legitimate method of advertisement,—of attracting the people you want to the things you want them to invest in.

How careful the woman of society is with her personal "duty," as it is termed. If she wishes to invite a stranger to her reception, she calls first. Do we precede our invitations to the monthly meetings by as much courtesy? If she belongs to a club she keeps that afternoon sacred to it. If a friend calls or comes to spend the day, she either excuses herself, or takes her with her. Do we do the same by our regular meeting? If she is absent from a company, she sends her regrets. Would it not be a courtesy and encouragement to our officers, after their trouble in preparing a programme, if we explained a necessary absence from the meeting? These are all ways of showing people where we consider we get our money's worth, and of setting the fashion for them to follow.

There is another modern way of advertising which I would mention in passing. Did you have a free sample of soda or silver polish left at your door the other day? You tried it, found it good, and then bought some at the grocery afterward. The manufacturer was shrewd; he knew you would like it if you once gave it a trial, and considered it money well invested in giving you a free package. Suppose you try sending *LIFE AND LIGHT* to some friend next year on the same principle. Business men are not afraid to spend their money to get more back. The next time you want a reply to your invitation to give, put in a postage stamp to make sure of it.

Here comes the mail, and nothing but a circular, which you read, perhaps, for lack of something better—a new invention, a new hotel for the World's Fair. It counts for little till you glance at the testimonials and see the name of some noted person, or perhaps a friend. Possibly you are using a soap to-day because Adelina Patti recommends it. These testimonials have weight with you; how much are you influenced by those of great men and women who have believed in missions to the cost of life itself? Do you believe Adelina Patti, and not Mrs Capron? Will you give your money to

what one recommends, and not to the other? The fact is we take advice because we want to, and not because it is good. Let us be consistent in our religion as in our business, advertise what is good, and believe reliable advertisements in return.

This completes our third point. Method in Finance, Stock, and Discipline; Shrewdness in Enterprise and Adaptation; and Advertisement in all legitimate appeals to sense and intellect. If you believe with me that these are essentials of mercantile business, why not apply them to the great business we have in hand to-day?

PATERSON, N. J., Oct. 26, 1892.

IN MEMORIAM.

MRS. BURDETT HART fell asleep in Jesus, in New Haven, Conn., Nov. 25, 1892.

With a feeling of keenest loss we are called to record the death of another of our Vice Presidents, and one of the most valuable workers our Board has ever had. In her youth, from her association with Mary Lyon, at Mt. Holyoke Seminary, and with her beloved relative Fidelia Fisk, Mrs. Hart laid the foundation of a missionary spirit and interest that increased in volume and intensity till the end of her life. Long before the existence of the Woman's Board, she was laboring earnestly among the women and children in her husband's parish in New Haven, to interest them in the cause she loved so well.

At the organization of the Board, she was one of the first to respond to the call for service. Residing at that time in Philadelphia, she quickly saw the necessity of establishing centers of work for churches at a distance from Boston; and from her suggestion came the thought of branch societies, which have since proved so great a power among the churches. Through her influence our first Branch—the Philadelphia Branch—was formed, in 1870, which reached a phenomenal growth during the three years of her leadership, the receipts showing a steady increase of a thousand dollars each year. In 1873 they amounted to a little over three thousand, gathered from about forty scattered, and many of them feeble, churches. In 1874 Mrs. Hart returned to New Haven, and in that year Mrs. Hubbard, the first President of the New Haven Branch, having resigned, Mrs. Hart was elected to fill her place. The same zeal and energy characterized her leadership in this new field, where now hundreds of efficient workers testify to her ability and devotion, and her inspiration as a leader. This, in barest outline, is the story of her connection with our Board. Of the unwritten history,—the far-sighted planning, the success in execution, the whole-souled devotion to Branch interests,—who can tell?

To adequately define the characteristics of our friend would fill a volume. We can mention only those most prominent. She possessed the rare combination of a brilliant intellect with a large amount of sanctified common sense, an attractive presence, and a feminine fascination of manner with great executive ability, a rare tact which won all hearts as she spoke of failure, or stimulated to

new exertions, while underneath and over all was the beautiful glow of a deep and thorough consecration to her Lord and to his work in the world. She loved his cause with all her heart, and her enthusiasm in laboring for it was delightful to witness. Her stanch loyalty to the officers of the Board, her unfailing sympathy in all perplexities, and quick response to all plans and measures at headquarters, made her a power and strength whose loss brings deep personal bereavement. Three years' illness made her ready for her heavenly home; but physical suffering, however intense at times, had no power to cloud her bright intellect, to daunt her brave spirit, or lessen her absorbing interest in the progress of the kingdom. A little after midnight after a peaceful Thanksgiving Day she fell asleep, to awake to joy unutterable. She has seen the King in his beauty. Her every eager longing is satisfied in his presence.

TOPICS FOR AUXILIARY MEETINGS.

January.—A Century of Missionary Effort; see December number.

February.—The Woman's Board in its Home Department of Work.

March.—The Power of the Holy Spirit in Mission Work.

April.—The Schools of the Board in Africa.

May.—The Evangelistic Work of the Board.

June.—Schools of the Board in Western Turkey.

July.—Schools of the Board in Central and Eastern Turkey.

August.—Incidents of Mission Work, and Lessons to be drawn from them.

WOMAN'S BOARD IN ITS HOME DEPARTMENT OF WORK.

TOPIC FOR FEBRUARY.

(1) THE Organizations of the Woman's Board; their relations to each other and to the Board. (2) How to promote their highest efficiency. (3) How may our own auxiliary be improved? The organizations of the Board are well defined in an article in *LIFE AND LIGHT* for July, 1876. There has been no material change in the plan there described, although there has been some modification of details. For the second division we must proceed in Pauline rule, that whether one member suffer, all the members suffer with it, or if one member be honored, all the members rejoice with it, making a study of the best methods for conducting local auxiliaries. See *LIFE AND LIGHT* for October and November, 1888 (general); for October and November, 1891 (personal element); for October and November, 1887 (meetings). It might be pleasant to have what might be called a leaflet meeting, using them as foundations for papers or reading them. One or more leaflets tied with a bit of ribbon, a flower, a piece of evergreen, or with a simply decorated cover, given to each member, might have a good effect. The following would prove useful in such a meeting.

General.—"How to Hasten Missionary Work" (3 cents). Aggression in Missionary Work. "Why we should keep up our Auxiliaries." "Some

Practical Difficulties, and how to meet them." "How to Manage a Missionary Society."

Meetings.—"Hints for Programmes" (3 cents). "Practical Suggestions for Missionary Societies" (price, 5 cents).

Treasury.—"The Rule of Three" (3 cents). "Gather the Littles" (3 cents). A Plea for the King's Treasury (free). *Personal*, "Walking with God in his Quest for Souls;" "Consecration and Culture;" "The Voices of the Women." The three latter would form a good trio to be given away for home reading. The price of those, when it is not given above, is two cents each. For the third division we recommend a practical application of the suggestions previously given.

ANNUAL MEETING.

THE Annual Meeting of the Woman's Board of Missions will be held in Park Street Church, Boston, on Wednesday and Thursday, January 11 and 12, 1893. All ladies interested are cordially invited to be present. A meeting for delegates will be held on Tuesday, January 10th.

There will be historical papers and reminiscences at the meeting, and addresses will be given by Mrs. Joseph Cook, Rev. John G. Paton, and a large number of missionaries. A thank-offering service will also be an important feature of the meeting.

WOMAN'S BOARD OF MISSIONS.

Receipts from October 18 to November 18, 1892.

MISS ELLEN CARRUTH, Treasurer.

MAINE.

<i>Maine Branch.</i> —Mrs. W. S. Dana, Treas. Portland, Y. L. M. B., 38, Williston Ch., Aux., 34; So. Gardiner, Cong. Ch., Aux., 15.25; Ellsworth Falls, Mrs. L. E. Hinckley's S. S. Cl., 1; Auburn, High St. Cong. Ch., Cheerful Givers, 14; Wilton, Aux., 11; Rockland, Aux., 40; Andover, Aux., 5.42; Thomaston, S. S., 5; Newcastle, S. S., 7.17; Waldoboro, S. S., 5; Searsport, Givers and Gleaners, 10,	185 84
Total,	185 84

NEW HAMPSHIRE.

<i>New Hampshire Branch.</i> —Miss A. E. McIntire, Treas. Raymond, Mrs. Jas. T. Dudley, 5; Walpole, First Cong. Ch., Y. P. S. C. E., 16, Coll. at Annual Meeting, 55; Candia, Aux., const. L. M. Mrs. William Crane, 25; Concord, Aux., Thank Off., 13.75, Self-denial, 6.25; Keene, Second Ch., Aux., of wh. 34.20 Thank Off., const. L. M.'s Mrs. Sarah E. Spaulding, Mrs. Virginia F. Lake, Mrs. Anna P. Thayer, 75; Lebanon, Aux., 2; West Lebanon, Aux., 13.40; Northwood, Aux., const. L. M. Mrs. Hattie B. Hill Elliot, 25; Pembroke, A Friend, 1.36; Portsmouth, Mrs. Lucinda Hill, 100; Rindge,	
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Aux., const. L. M.'s Mrs. E. G. Fosgate, Mrs. W. W. Emery, 58.58,	396 34
Total,	396 34

VERMONT.

<i>Norwich.</i> —Self-denial, from a Friend, 100 00	
<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Bakersfield, Golden Rule M. B., 2.50; Barre, Aux., 5; Burlington, Aux., 30; Cambridge, Aux., 5; Derby Line, Jun. C. E., 3; Essex, Aux., 13; Fairfax, Mrs. A. B. Beeman, 2; Mrs. E. J. Piermont, 2; Norwich, Self-denial, from a Friend, of wh. 25 const. L. M. Mrs. Mary E. Martin, 100; Rutland, Wide Awakes, 10; St. Johnsbury, North Ch., Aux., 28; Underhill, Aux., 1.50; Vergennes, S. S., 6; West Brattleboro, 20; Burlington, 102; Montpelier, 10; St. Johnsbury, 90; Bennington, 100; Brattleboro, 25,	555 00
Total,	655 00

MASSACHUSETTS.

A Friend,	5 00
A Friend,	130 00
<i>Andover and Woburn Branch.</i> —Mrs. C. E. Swett, Treas. Winchester, Mission Union, 60, Aux., of wh. 25 by Mrs. Her- rick, const. L. M. Mrs. Harriett N. New- ton, 99.78; Reading, Aux., Thank Off.,	

50, Y P. M. B., const. L. M's Mrs. Margaret E. Richards, Mrs. Jessie E. Manning, 270; Medford, Aux., 14.61, McCol-lum M. C., 10; Bedford, United Workers, 63; Burlington, Aux., 12.32; Wakefield, Aux., 50,	629 71
<i>Barnstable Branch.</i> —Miss A. Snow, Treas. Thank Off. at Annual Meeting, 50; Orleans, Aux., jug money, const. L. M. Miss Amelia Snow, 23.60; Harwich, Aux., 6; Wellfleet, Aux., 10; Truro, Aux., 6; South Wellfleet, Aux., 6; South Dennis, Aux., 19, Y. P. S. C. E., 4, Infant Ch., 1; North Falmouth, Aux., 20, Self-denial, 3, Children, 70 cts.; Falmouth, Aux., Mr. E. H. Jenkins in mem. of his mother, 10,	164 30
<i>Essex North Branch.</i> —Mrs. W. L. Kimball, Treas. Ipswich, First Ch., Aux.,	50 00
<i>Essex South Branch.</i> —Miss S. W. Clark, Treas. Lynnfield, South, Aux., 11.90; Lynnfield Centre, Aux., 9.90; Salem, South Ch., Aux., 333, Tabernacle Ch., Aux., 183.23, Crombie St. Ch., Aux., 54, South Ch., Streams in the South, 15; Lynn, Central Ch., Aux., 58.65, North Ch., Aux., 43, Chestnut St., Ch., Aux., of wh. 25 const. L. M. Mrs. J. A. Churchill, 41.40, Little Light Bearers, 18.60, First Ch., Y. L., Aux., 62, North Ch., Golden Rule M. C., 30, Central Ch., Lower Lights, 15, A Friend, 2; Swampscott, Aux., 39.50; Danvers Centre, Aux., 15.50; Danvers, Maple Leaves, 20; Ipswich, South Ch., Aux., 37; South Peabody, Do What We Can M. C., 18.67; Beverly, Dane St. Ch., Ivy Leaves, 30, Washington St. Ch., Aux., 85, Y. L. Aux., 30, M. C., 10; Gloucester, Aux., 30.50; Lynnfield, Busy Bees, 5; Topsfield, Aux., 25,	1,278 35
<i>Everett.</i> —Ladies' Aid and Missy's Soc'y,	5 00
<i>Fall River.</i> —Junior Missy's Soc'y,	51 00
<i>Hampshire Co. Branch.</i> —Miss H. J. Kneeland, Treas. North Amherst, Aux., 50; Belchertown, Aux., 38.90; Chesterfield, Hilltop Gleaners, 10; Greenwich, Aux., of wh. 25 const. L. M. Miss Lucy Shumway, 30; Hatfield, Wide Awakes, 10; South Hadley, L. M. Mrs. James Tilley, 25; Westhampton, M. C. Rally, Thank Off., 14.32,	178 22
<i>Holyoke.</i> —Miss Agnes R. Allyn,	5 00
<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow, Treas. Dover, Aux., 7; Framingham, Schneider Band, 20, Plymouth Ch., Primary S. S., 3; Holliston, Open Hand Soc'y, 40, Jun. Aux., 28; Marlboro, Aux., of wh. 75 const. L. M's Mrs. Zachariah Frank, Mrs. Ella Sutton, Mrs. Lander Morse, 80; Natick, Aux., 1; Northboro, Aux., 10; Southboro, Aux., 18.20; Southville, Aux., 10.75; Sudbury, Aux., 35; Framingham, Aux., Thank Off., 30,	282 95
<i>Norfolk and Pilgrim Branch.</i> —Mrs. C. T. Tirrell, Treas. Weymouth and Braintree, Aux., 9.50; Brockton, Y. L. M. C. Porter Ch., 80; Holbrook, Aux., Thank Off., 25; Campello, Aux., 50; Easton, Aux., 20,	184 50
<i>North Middlesex Branch.</i> —Mrs. A. R. Wheeler, Treas. Concord, S. S. Miss. Circle, 40, Y. P. S. C. E., 10; Boxboro, Y. P. S. C. E., 10; Townsend, Aux., 61,	121 00
<i>Old Colony Branch.</i> —Miss F. J. Runnels, Treas. South Attleboro, Private contri., 15, Bethany Chapel, S. S., 8, Aux., 14.52; Taunton, Winslow Ch., Juniors, 10, M. C., 5, Aux., 148; Lakeville, Precinct,	
Aux., 116; Somerset, Aux., 16; Attleboro, of wh. 25, by a Friend, const. L. M. Mrs. A. H. Watkins, 144.26; Rochester, L. F. M. Soc'y, 31.75; East Taunton, Aux., 28; Middleboro, Aux., 52.23, Henrietta Band, 5.77; Wareham, Merry Gleaners, 20,	614 53
<i>Scituate Centre.</i> —Jun. End.,	1 00
<i>Springfield Branch.</i> —Miss H. T. Bucking-ham, Treas. Agawam, Aux., 48.35; Blandford, Aux., 68.05; Brimfield, Aux., 35; Chicopee, First Ch., Aux., 35.56; Chicopee Falls, Aux., 63.50, Third Ch., Busy Bees, 12.55; Feeding Hills, Aux., 26; East Granville, Aux., 22; South Hadley Falls, Aux., 9.97; Hampden, Aux., 13; Holyoke, First Ch., Aux., of wh. 25 const. L. M. Mrs. G. M. Winch, 35, Earnest Workers, 5, Second Ch., Aux., 127.45, I'll Try Band, 5.02; East Longmeadow, Aux., 32.51, Young Disciples, 5; Ludlow Centre, Aux., 22; Ludlow Mills, Golden Threads, 5; Mitteneague, Aux., 10; Monson, Aux., 60; Palmer, First Ch., 11.12, Second Ch., Aux., 32.09; Springfield, First Ch., Aux., 119.71, Hope Ch., Aux., of wh. 25 const. L. M. Mrs. R. W. Brokaw, 216.77, Prim. Dept., 20, Memorial Ch., Aux., of wh. 25 by Miss Harriet B. Hitchcock, const. self L. M., 25 by Mrs. E. W. Southworth, const. L. M. Mrs. Mary L. Simonds, 178.30, Lend-a-Hand Soc'y, 40, North Ch., Aux., 100, A Friend, 20, Olivet Ch., Aux., 92.18, Golden Links, 40, Park Ch., Aux., 61.41, South Ch., Aux., 5, Jun. Aux., 6.05; West Spring-field, First Ch., Aux., 55.02; Westfield, First Ch., Aux., 359, T. T. Club, 60, Light Bearers, 35, Young Volunteers, 5, Second Ch., Aux., 117.35; Wilbraham, Aux., 28.45,	2,243 41
<i>Suffolk Branch.</i> —Miss M. B. Child, Treas. Arlington, Ladies' M. C., 3.81; Aburndale, Aux., 107.86; Boston, Shawmut Ch., Y. L. Aux., 255, Union Ch., Aux., 16.71, Y. L. Aux., Self-denial, 11.25; Brighton, Aux., L. M. Mrs. Charles Barnard, 25; Chelsea, Third Ch., Aux., 31; Dorchester, A Friend, 5, Second Ch., Aux., Thank Off., 65; Hyde Park, Aux., of wh. 7.61 by S. S., 74.24; Needham, Burgess C. E. Soc'y, 26; Roxbury, Immanuel Ch., Aux., 59.73, Eliot Ch., Aux., 51, King's Daughters, 4.28; Somerville, Franklin St. Ch., Aux., 25; Waltham, Aux., 25; West Medway, Aux., Thank Off., 3; West Newton, Aux., 50; West Roxbury, Aux., 52.30; Foxboro, Aux., Thank Off., 14,	905 18
<i>Worcester Co. Branch.</i> —Mrs. C. E. New-ton, Treas. Oxford, Missy's Soc'y, 10; Sutton, Aux., 23; Gardner, Aux., of wh. 64 Thank Off., 75; Worcester, Central Ch., Aux., 67.19, M. C., 6, Piedmont Ch., Aux., of wh. 185.12 Thank Off., 231.12, Hope Ch., Aux., 6, Union Ch., Willing Workers, 11.40, Plymouth Ch., Aux., 31.60; Upton, Aux., 5, Jun. Aux., 10; Rutland, Aux., 3.34; Barre, Aux., 13.25; Whitinsville, Extra-Cent-a-Day Band, 16.13; Warren, Aux., 15.20; Spencer, Aux., 125; West Brookfield, Thank Off., Mrs. D. S. Stebbins, 5, Miss Alice White, 50 cts.; Westboro, Aux., of wh. 43.27 Thank Off., 73.27; Leicester, Aux., L. M. Mrs. Thomas Snow, 10; Strawberry Hill, Gleaners, 10; Northbridge, Aux., 37, Lamplighters, 5; Ashburnham, Aux.,	

5; Lancaster, Aux., of wh. 33.60 Thank Off. and 5.25 Self-denial, 50.56; Millbury, First Ch., Aux., of wh. 15 Thank Off., 97.05; Webster, Aux., 73; North Brookfield, Aux., of wh. 10 by Mrs. M. R. White, 32, Fanny Fairbanks, 3; Blackstone, Aux., 10; Royalston, Aux., 32.63; Uxbridge, Aux., 31.20; Paxton, Aux., 22; Leominster, Aux., of wh. 14.73 Self-denial, 114.73, C. E., 26.27,	1,377 44
Total,	8,227 09

LEGACIES.

<i>Andover.</i> —Legacy of Miss Elizabeth P. Ellis,	50 00
<i>Boston.</i> —Legacy of Mrs. Miriam G. Burrows,	60 00
<i>West Springfield.</i> —Legacy of Mrs. Marietta K. Ely, through Springfield Branch,	500 00

RHODE ISLAND.

<i>Rhode Island Branch.</i> —Miss A. T. White, Treas. East Providence, United Workers, 11; Tiverton, Aux., 15.50; Woonsocket, Globe Workers, 10; Providence, Academy Ave., M. C., 4, Beneficent Ch., 40, Busy Bees, 70, North Ch., M. C., 5, Union Ch., Mission Helpers, 5,	160 50
Total	160 50

CONNECTICUT.

<i>Norwich.</i> —Ida E. Sutherland,	1 75
<i>Hartford Branch.</i> —Bristol, Jun. End. Soc'y, Cong. Ch., 9; Granby, Aux., 23.30; Hartford, South Ch., Aux., 31.50; Plainville, Aux., 145; West Hartford, Aux., 60,	268 80
<i>New Haven Branch.</i> —Miss J. Twining, Treas. Brookfield Centre, Aux., 10; Cromwell, Aux., 13.50; Danbury, First Ch., Aux., 175; Green's Farms, Aux., 5; Greenwich, Aux., 9.87; Guilford, First Ch., Aux., 1; Kent, Aux., of wh. 25 by Mrs. Flora Edwards, const. L. M. Mrs. Benj. M. Wright, 60; Litchfield, Aux., 12; Middletown, First Ch., Aux., of wh. 25 by A Friend, const. L. M. Miss Lucia W. Hazen, 25 by Mrs. J. H. Bunce, const. L. M. Miss Grace H. Bunce, 25 by Miss S. E. Clark, const. self L. M., 171; Millington, Aux., 5; New Haven, College St. Ch., Aux., Mrs. M. J. Andrews, const. L. M. Miss Mary C. Andrews, 25; North Madison, Aux., 16.06; Orange, Aux., 15; Plymouth, Aux., of wh. 25 by Mrs. J. M. Wardwell, L. M. Miss Helen M. Johnson, 40; South Canaan, Aux., 5; Torrington, Third Ch., Aux., 37.50; Washington, Aux., 6.31; Westbrook, Aux., 23; Westchester, Aux., 17; Westport, Aux., 5; Woodbridge, Aux., 15; Fairfield Co., Thank Off., const. L. M. Miss Ursula E. Benedict, Miss Ruth A. Benedict, 207.08,	874 32
Total,	1,144 87

LEGACY.

<i>Norwich.</i> —Legacy of Mrs. Julia F. Walker,	500 00
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NEW YORK.

<i>Brooklyn.</i> —Mrs. C. A. Overacre,	75
<i>Little Utica.</i> —A Friend,	40
<i>Morrisville.</i> —Florence A. Dexter,	18 00
<i>Rochester.</i> —Mrs. A. E. Davison,	2 00

<i>Watkins' Glen.</i> —Thank Off., 6.50, Class in Sanatorium, 15,	21 50
<i>New York State Branch.</i> —Miss C. A. Holmes, Treas. Antwerp, Aux., 27; Buffalo, First Ch., Aux., Self-denial, 12.04; Bridgewater, Aux., 10.50; Camden, Aux., 10; Flushing, Y. W. M. S., 40; Little Valley, Aux., 6; Napoli, Aux., 15.34; North Berkshire, Home Circle, 3; Perry Centre, Aux., Self-denial, 34.85; Syracuse, Danforth Ch., King's Daughters, 10, Good Will Ch., Golden Rule M. C., 5, Plymouth Ch., Aux., 59; Spencerport, Aux., 14.50; Walton, Aux., 15.90; Buffalo, First Ch., W. G. Bancroft M. B., 20; Homer, Mrs. E. G. Ranney, 10; Oxford, Ladies of Cong. Ch., Self-denial, 15.39,	308 52
Total,	351 17

NEW JERSEY.

<i>New Brunswick.</i> —Legacy of Mrs. Maria R. Harrington,	500 00
Total	500 00

PHILADELPHIA BRANCH.

Miss E. Flavell, Treas. <i>D. C.</i> , Washington, Aux., 79, M. C., 91.70; <i>Md.</i> , Baltimore, Aux., 62.50; <i>N. J.</i> , Bound Brook, Aux., 33; Closter, Aux., 41; East Orange, First Ch., Aux., 21, Trinity Ch., Aux., 61.35; Jersey City, Aux., 26.61; Montclair, Aux., 275, Y. L., 75; Newark, First Ch., Aux., 31.63, Belleville Ave. Ch., Aux., const. L. M.'s Miss Mary Olmstead, Mrs. Marion L. Loomis, 83.10, M. B., 100; Orange Valley, Aux., 23, Y. L. const. L. M. Dr. Sarah C. Spottiswoode, 163; Paterson, Aux., of wh. 25 by Mrs. Caroline P. Hatch, const. L. M. Miss Constance Patton, 92.74; Plainfield, Aux., 10; Westfield, Aux., 53.57, Y. L., 25; <i>Va.</i> , Falls Ch., Aux., 18; Herndon, Aux., 9.50; <i>N. J.</i> , Montclair, Children's M. B., of wh. 35.08 from Cadets, 200.60; Newark, First Ch., Y. P. S. C. E., 20; Orange Valley, Aux., 31; <i>Pa.</i> , Germantown, Neesima Guild, 8.25,	1,635 56
Total,	1,635 56

NORTH CAROLINA.

<i>Raleigh.</i> —Woman's Miss'y Soc'y,	1 00
<i>Wilmington.</i> —Woman's Miss'y Soc'y,	4 51
Total,	5 51

OHIO.

<i>Camp Chase.</i> —Two members of Union Y. P. S. C. E.,	2 05
Total,	2 05

SOUTH DAKOTA.

<i>Centreville.</i> —A Friend,	40
Total,	40

General Funds,	12,764 33
Variety,	60 01
Legacies,	1,610 00
Total,	\$14,434 34

MISS HARRIET W. MAY, Ass't Treas.



RECORDING SECRETARY'S REPORT.

NINETEENTH ANNUAL REPORT.

THIS Society, organized in 1873, comes now to its nineteenth anniversary, and we gather for the retrospect of the year now closing. It has been one of success in the great mission world. And have we not, in our small corner, contributed not a little to this result? We bring now to our Master the sheaves we have garnered during the past months. Our meetings have kept the average of the preceding year, not increased it. The sight of many of the same faces from month to month shows unwavering devotion and faith in this work, on our part. These meetings have been held each month as heretofore, alternately in San Francisco and Oakland, and, considering the apathy which prevails in regard to the work of foreign missions even among Christians, we feel that an average attendance of fifty believing and praying women is not discouraging.

OUR METHODS AND ORGANIZATIONS.

Our organization includes the Woman's Board with its clustering auxiliaries—the leaves on this parent stock, by which it breathes and grows, and its four vigorous branches,—the Young Ladies', the Southern California, the Oregon, and the Washington Branches. These auxiliaries and branches will report each by its own Secretary.

We have been compelled the past year, as heretofore, to meet the weak objections to this work, which come not from the "world's people" only, but from members of our own churches. But we look for something better now, with the blessed awakening we have had. These times of revival are usually followed by a revival of missionary interest, like the rainfall in California autumn, which fills the dried-up water courses. And so we look for some dried-up channels of missionary effort to be filled with the living waters of prayer and consecrated gifts.

OUR SOURCES OF INFORMATION.

First, our missionary literature. Read, read, sisters, our missionary magazines. Lay the LIFE AND LIGHT, as it makes its monthly visits, freighted

with so much of what has given life and light to thousands, with your Bible and Sunday-school quarterly. Read Dr. Root's letter to the girls in this September number. We are represented in it each month by four pages, which should add to its value for us. Take the *Mission Studies*, and sit down and grapple with the mighty facts there set forth. Dry reading, is it? But it has not been dryness or barrenness in these fields thus pictured out to us. Gather the little children about you, and read to them the *Mission Day-spring*, their own little paper; read the lovely bits of poetry which beautify these pages, and talk of the pretty pictures which decorate them; then the choice anecdote; the description of the quaint, often repellant customs of that land; read to them of what other children are doing in our own land; of what other children are suffering in other lands; also of what they are learning of Jesus and his love.

MEETINGS.

The months! What have they brought to us? The September meeting just one year since, held in this same church, brought to us the legacy of our beloved Mrs. Richards,—\$1,000,—which was placed in our hands at that time. This meeting was an all-day meeting, divided in the middle by the social lunch. The Secretaries and Treasurers' reports were read as usual. A telegram from the Boston Board seemed to annihilate distance, and we had a cordial hand-shake with friends at No. 1 Congregational House. As the message said, "Love, sympathy, hope, remembering without ceasing your work of faith and labor of love." "Plans of Work and Study: Shall they be Uniform?" were discussed. It was decided to recommend to the auxiliaries the topics suggested in *LIFE AND LIGHT* or *Mission Studies*. Mrs. Gulick, whom all will remember with delight, was present at this meeting, and told us of the work among her dear girls in Spain.

A paper from our Mrs. Holbrook, of South Africa, was read, followed by a discussion on the subject of "Stewardship," opened by Mrs. French. And then we had the unusual pleasure of listening to the words of a converted chief from Ponape, who had recently arrived on the Morning Star. Here, surely, was an object lesson of the work of our missionaries. Do we realize what these islanders are in their native state? Missionaries have labored and died, and their white monuments dot our own and foreign lands; but their work lives in such as these, rescued from barbarism, and able to stand before a Christian audience and speak from their hearts of Jesus and his love.

Our Treasurer's report was then given. We missed the full amount of what we had pledged by \$300 or \$400, and so we were obliged to draw on this year's income. Can we not draw a little more from our own pockets, or interest a few more ladies to give something, that we need not have this em-

barrassing deficit? "But why assume so much?" some of you will naturally ask. In reply we say, "The work presses from every mission field; success calls for more teachers, more Bibles, more buildings, more of everything.

And so the board at Boston try us with a little more each year, based upon the fact of increased membership in our churches, and increased interest; and so the Executive Committee, looking carefully over all your gifts, venture to recommend for your acceptance the amount thus laid upon us."

The next topic, "How to Advance the Interests of the Woman's Board," introduced by Mrs. Fisher, was followed by a paper from Mrs. Williams on "How to Enlist Church Members in this Work." Then came what might be called our best hour, "The Young Ladies' Hour," led by Miss Dearing and Miss Williams. The "Children's Hour" was led by Mrs. Pond. They had their little papers, too. "What was Made of Ten Cents," and "The History of a Mite Box," and "The Sunbeam's Lesson," made up this delightful programme.

In October we had a brief hour sandwiched in between the meetings of the General Association in Plymouth Church, the meat of which was Mrs. Gulick's address. In November Mrs. Gulick was again with us, with her charming presence and interesting address. In December, Mrs. Jewett read the list of appropriations as sent us by the Association Board. No dissenting voices were heard, and the list was considered accepted. We often say "accepted with thanks;" can we so respond?

January, 1892. The new year comes to us with its new resolutions and new hopes, and its Week of Prayer; a custom established on mission fields, when thousands all over the world are praying for the coming of His kingdom, and so this meeting took the form of a devotional meeting. Photographs were shown of the Matsuyama Home, now called the California Home, from the two legacies of \$1,000 each, from Mrs. Richards and Mrs. Moore, which have gone into it. A small sum yet remains to be raised to complete the amount needed.

February marked a new departure in our work; viz., the employment of Dr. Pauline Root, of South India, to visit our churches in the interest of the mission with which she is connected, and mission work in general. This undertaking was new to us, and, in a measure, experimental. Dr. Root made sixty-five talks in churches, and schools, and Christian Endeavor societies in the two months, beside meeting ladies privately from time to time; and we look to our hearts for the response to their appeals, and to our treasury for the hoped-for increase.

In April we had the rare pleasure of a visit from the honored missionary whose name is a household word in the churches,—the Rev. Hiram Bingham

and his devoted wife, then on their way to New York, to supervise the printing of the Bible in the Gilbertese language, upon the translation of which they have spent many years. It was a rare privilege to sit at the feet, as it were, of these honored servants of God.

The meeting in May was one of great joy, for our Treasurer reported the unexpected, munificent gift of \$3,000 from Mr. Seth Richards, in memory of his wife and her interest in this work and connection with us. This is in addition to the \$1,000 received at the beginning of the year. This gift called out an enthusiastic expression of gratitude from the members.

In June we had a visit from Miss West, of the *Union Signal*, and from Mrs. Frear; these ladies are engaged in temperance work in foreign lands. Mrs. Dr. Peck, of the North China Mission, was also present, and said a few words to us.

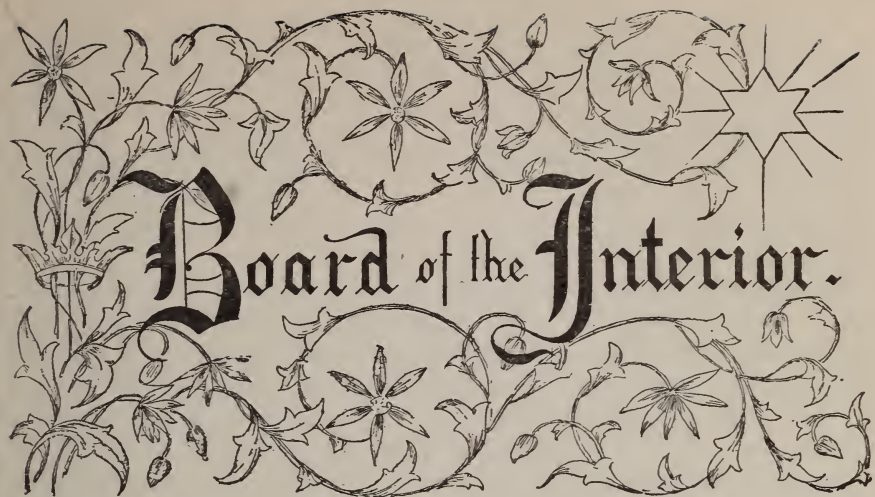
In August the Rev. Mr. Frear was with us, and spoke of the new little vessel, building under the supervision of Rev. Mr. Walkup, for use in the Gilbert Islands. It is to be very fittingly called the Hiram Bingham, and a wish was expressed that we might do something toward its cost. This completes the story of the months, and brings us to this our annual meeting and reunion. It will be seen from this review how great have been our privileges this year with the large money gifts that have come to us, and the presence among us of such missionaries as Mr. and Mrs. Bingham, Mr. Tyler, Mrs. Gulick, and Miss Root.

OUR TREASURY.

A summary of our appropriations is as follows: Salaries of Miss Holbrook of South Africa, Miss Baldwin of Broosa, and of Miss Denton, Miss Gunnison, and Miss Harwood in Japan, \$2,871; work of Mr. and Mrs. J. C. Perkins, India, and of Mrs. Arthur N. Smith in China, \$750; girls' school in Spain, under care of Mrs. Gulick, \$500; Broosa school, \$484. Total, \$5,105. These are our definite pledges. To this we have been obliged to add other sums for Miss Harwood's outfit, to complete the Matsuyama Home, and for last year's deficit; which, as some changes have been made in regard to them, I will refer you to the Treasurer's books for the exact figures.

And now, sisters, is not this a good investment, treasure laid up in heaven, which we will find again if we are permitted to stand with "that great multitude that no man can number, of all nations, and kindred, and peoples, and tongues," and when we may look upon those "clothed in white robes," who have been rescued from the lowest depths of earth, and with whom we may join in that great song,—the song of the redeemed,—“Salvation to our God, which sitteth upon the throne, and to the Lamb, forever and ever!”

J. C. SMITH.



INDIA.

LETTER FROM MISS ANSTICE ABBOTT, OF BOMBAY.

You ask about my home. I am living in a house within a large yard, or compound, as we call it. Since my brother left, the 26th of August, Dr. Fairbank has come to help in the work. He lives here, and since he came Miss Millard has also been staying with me, and we three constitute the whole force of our mission in Bombay. The house is large and well built.

On the ground floor Dr. Fairbank has his study and bedroom. My study and the dining room are on the same floor. Upstairs there is our drawing room and three bedrooms. The cook house and servants' quarters are back of the house,—a low line of attached rooms. In the front of the house there is a circle of trees and shrubs, and beyond that the Day schoolhouse, where the boys and girls come to study. I have sole charge of the school, which has eleven teachers. On the right side of our house, but in front, is the boys' dormitory, in which there are thirty-five boys—more than ever before. I could have fifty if there was room.

Bowker Hall is about ten minutes' walk away. That is a very nice, large building. There are there, at present, forty girls. That is their home, and Miss Millard takes care of them; but they all come over here each day to school. There is room there for three young ladies, whom we greatly need. We are on a busy street; the "Headquarters of the Police" being opposite us, a metal manufactory pounding away on one side, and an engine roundhouse back of us. However, these things do not disturb very much. We are glad to be in the midst of the people.

I call my room a study, but I do no studying. The younger boys study an hour in it in the morning under my supervision. On one side I have my desk and books; in one corner my sewing woman sits, to make and mend the boys' clothing; opposite me there is a class reciting all day. One hour I have the class myself in the Bible. Twice a week the women gather here to sew and for their prayer meeting. Here is my dispensary for the boys, and occasionally for poor women and children, and here I receive all the agents of our work, to talk with them.

I sit at my desk from seven until nine in the morning, with some interruptions. From ten until two I hear classes, examine classes, or visit my outside schools. From two to three I have my lunch, and a rest if possible. From three to five I write, visit hospital or women, have meetings, see people, etc. The hours from five to seven I try to take for rest and a drive for errands, etc. After dinner comes prayers with the boys, and seeing to all their wants, physical, mental, and spiritual. I should have said that from eight to nine A. M. I also attend to the wants of the boys, and have prayers with them.

I have prayed much for the \$80,000. I am only afraid that I have prayed too much for my part of it. We must not get so swallowed up in our work that we are not alive to the needs of others. We have had about one hundred and twelve inches of rain so far. Forty-six of these within two weeks! Yet we all keep well. My heart is filled with gratitude every morning to find ourselves and the girls and boys all well.

My brother has been gone now two weeks, and I cannot tell you how much I miss him. He was my right hand and brain, but after his eleven years of work, he needed the change and rest. We are hoping that the Humes will return here before the end of the year. We are only keeping things together until help comes. Whence will come our help? I often think of the burden upon your hearts of this great work.

MICRONESIA.

EXTRACTS FROM LETTERS.

Mrs. Logan writes under date of June 13th:—

OUR school is prosperous, the girls teachable and making fair progress. We have seven now whom we would be glad to have go out into the work soon. We feel that they are fairly well prepared to do good work, and the need is so great that we cannot but long to have them out in the field as soon as may be, but the prospect for their going is not very bright. We hope with all our hearts that the Star is bringing more help for Ruk, this year. I cannot see much hope for the work in the future, unless we can have more workers.

On July 27th, after the arrival of the Star, bringing Miss Abell, she writes :—

We are delighted with Miss Abell, but our needs are not all met. On August 16th : Our numbers in the school are somewhat reduced now, as three have been recently married, and three others have been sent away. The breadfruit crop is a failure this year, so we dare not take in any more, lest we do not have food for them.

Miss Alice Little says :—

The report has reached Kusaie that the Catholic Sisters are upon Jaluit, intending to open a school there. Also, the German authorities on some of the Gilbert Islands are embarrassing the native preachers, by commanding them not to preach outside their own villages, and forbidding the wives of the preachers to help in the schools. Tabwia, on Pleasant Island, is in prison—or was to be as soon as the prison was finished—for preaching outside his own village.

From a personal letter from Mrs. Arthur Smith, of Pang Chuang, China, we clip a testimony to the helpfulness of the Calendar.

The Mizpah Calendar has been a grand success everywhere, and everywhere it has been welcomed with delight. To find a missionary home without one would seem sort of queer and lonesome, and with a dumb but eloquent want, like homes when they don't have family prayers.

I don't know whose thought it was, but I believe God inspired her as truly as he did Bezaleel and Aholiab.

The following words from a private letter from Miss Powers, of Bardezag, shows how one missionary spends her vacation. Is there not a suggestion in it?

We are having vacation now, and I have been madly pursuing botany, without let or hindrance. I was asked in the spring to give the seniors in the boys' high school a few simple lessons in botany. Of course I went to studying and collecting, and the more I studied and collected, the more the rage for studying and collecting possessed me. At first I set before myself the modest goal of one hundred specimens; then it crept onto one hundred and twenty-five; then one hundred and fifty; and now it has jumped to two hundred. I am near this goal,—over one hundred and eighty,—and do not mean to allow it to move again this season. I have enjoyed it greatly, and hope to go on learning and enjoying.

TURKEY.

An extract from a private letter from Mrs. Barnum, of Harpoot. Mrs. Barnum speaks at length of the comfort she has received from her verse in the Calendar. Farther on she says :—

OUR summer was spent, as usual, at our summer retreat, and then we had the annual meeting of our mission, and a good meeting it was. Now we are

all in town again, with schools reopened. Miss Daniels told me to-day the girls' school had reopened very hopefully and pleasantly. She said the teachers and girls were never in a better condition. Many new girls from several new places had come, and this is very encouraging. We hope they will be lights in their homes and villages when they return, and thus be great blessings. There are about two hundred and twenty-six girls in the school, of whom sixty-seven are boarders. There are nine seniors in the college, the largest number they have had yet, and they are all Christians, it is hoped. Last year a Christian Endeavor Society proved itself active in good work for others, and now a Junior Endeavor Society is soon to be formed. I commend them to the prayers of the Endeavorers in the West. Our daughter Emma has been in school work here until this autumn, when she felt it her duty to join Miss Seymour in her touring work.

Miss Seymour and Miss Bush have been associated for many years, and they have made many journeys together and visited a multitude of homes. Last year Miss Bush went to Van, at the urgent request of the station there, to work among the women, and this year she is obliged to go to America for rest and health. This has left Miss Seymour alone, and Emma felt that she ought to leave her work in the school and tour with her. They left us nearly two weeks ago for Arabkir. They were to have gone first to Chemishgezdek, but fortunately word came, in time for them to change their plans, that the road was dangerous from the Koords, who had arisen and were attacking some of the villages. We have had letters from Arabkir since they left us. They were busy in going from house to house; Miss Seymour going in one direction with a Bible woman, and Emma in another with a good sister. They were also holding meetings with women and girls.

Miss Mary E. Brewer writes from Sivas of her visit to Tocat:—

April 11th.—I chose this time to come, as it is our vacation in the High School. Our head High School teacher came, too, also our experienced Bible reader. She was formerly here in that work, and has many dear friends here.

April 25th. I had quite a company here last Friday. All the Protestant female teachers now in Sivas, those who are teachers now, and those who have been in the past years, were invited, with their little children. Twenty-six in all came, bringing with them sixteen children or more under ten years of age, two babies not more than a month old. They were invited to spend the day. I hired a cook, and the girls gave good help. The whole house was open. I had borrowed the girls' beds and two baby hammocks, so there was ample room to lounge. One who had been sick two weeks managed to come, with the promise that she could lie down all the while. I

asked her to stay till to-day. It did her so much good that Sunday she was able to go to church twice. The entertainment seemed to do everyone good.

May 28th, at the Monastery, Sivas. One of the girls and I came here yesterday afternoon, to spend Saturday and Sunday with one of the Protestant sisters who is troubled with melancholy. The girl is a cheery companion, but not at all strong; so I hope the change of air will do her good, too.

May 30th. We are having beautiful weather. I went with the teachers on one picnic, and now I am here, going into the city in the morning and coming out after school. This Monastery and its grounds (a mile from Sivas) are a summer resort. In the summer so many come here, of all sorts, that it is not likely we should care to come then; unless, perhaps, there should be a large party of Protestants. Now there is no one here but the keeper and his family and one other family.

June 7th.—I am beginning to sympathize with the missionaries, who have so much to do. We must read, we must write, we must talk with people about their everyday work,—we must have time for everything. I am trying to arrange my work more systematically, so as to accomplish more in the same time. Both of our (High School) teachers expect to be married this year, so we are having a good many changes again.

We take the following from a letter written by Miss Brewer to the Secretary of the South Dakota Branch, which Miss Brewer represents in the foreign field.

In the fall I visited the schools in Gurun. Two of the schools were doing well. One was not, and has since been dropped, for the present, at least. I attended one of the women's prayer meetings. The pastor led it, and warned the women against believing in witches and fortunetellers. Many of the women took part. They always seem to have good prayer meetings there. I went from Gurun to Ashodi and Derunde, villages near each other, but very different in character. In Ashodi the people were clean. The girls' school that had been lately started was appreciated, and some of the girls wished to come to the Sivas High School. As the teacher was able to teach them further, it was decided that they should not come this year, at least. Derunde was just the opposite of Ashodi. The place was dirty; the girls seemed to have no desire for an education. An education is the ability to read the Bible readily. No one cared to come to school. I was but a day in each place, and then returned to Gurun, and from there came back, bringing two girls to school.

This winter and spring the school work has gone on steadily. The schools were small during the winter, but this spring have increased. This year one of our Bible readers has married. Her husband seems to be a good Christian man. Although he is not a Protestant in name, he is a regular

attendant at church and prayer meeting, and in the latter has led in a short, earnest prayer. He calls on us occasionally. In the marriage, my feeling is that our forces have increased, not diminished. Her place in teaching is taken by one of our boarding-school scholars. The other Bible reader is just recovering from an attack of typhoid fever. She does not think she can continue her work of teaching from house to house, the walking wears on her so. I don't know of any one who can half, or a quarter, take her place in that work. I hope, though, if she gives up that work, she may come into our High School as teacher. We very much need some one of both mature years and experience. She is not strong enough to talk it over yet. She is an earnest Christian. Both of our High School teachers are to be married this summer, and the gentleman teacher, who gives Turkish lessons, expects to leave. It is hard to say good-bye to these teachers, but there are other places and ways for working in God's kingdom than in the school-room. I do hope and pray that these teachers may be able to have Christian homes that shall be as lights.

One new feature in our High School is a prayer meeting once a week in place of the regular daily Bible lesson. Our day scholars as they grow older almost always drop out of the Sunday school, without coming into the church. Our prayer meeting is Tuesday morning. Pray that it may be the means of leading the scholars to Christ.

The Bible readers in Sivas are doing well, and the one who began last year in Tocat earns at least the full equivalent of her two medjidiehs, a month's salary.

The Girls' High School at Sivas, including the boarding department and the four lower schools for girls in other parts of the city, are not superfluous institutions. Some time ago, we are told, an Armenian in Constantinople wrote to a friend requesting him to investigate Sivas, with view of determining how many different curses the mothers here, when angry, heap upon their children. The answer came "three hundred." The lower schools have suffered some from the difficulty of filling the ranks as soon as the older teachers choose to go and get married. But the High School reported last year as reaching an average of eight beyond any previous record, this year reports a record of four beyond even that.

AFRICA.

The following items were gleaned from a letter sent by Miss Nancy Jones to a personal friend:—

KAMBINI, INHABMANE, EAST COAST AFRICA, June 8, 1892.

I WAS glad to welcome Mr. and Mrs. Ousley back. They have not been very well these two weeks past. We are about to be left alone in the work,

Mr. and Mrs. Ousley and I. Mr. Bennett's family are preparing to leave next week for a visit to America, and Dr. Thompson is going to Natal, to meet the brethren who are going to Gazaland. Selina, the Zulu girl who has been with me more than a year, is going home on a short visit. So we will be alone, I cannot say how long, as I have not heard of any one else who expects to join this mission soon.

I have a good school,—quite a number from the village. There are seven in the family,—four girls and three boys. More wish to come, but I have not room for a large number, and if they will stay at home and come to school every day it is much better for me.

It has been quite cool here this month during the nights and early mornings, but very warm in the middle of the day; which has caused a great deal of sickness among the people. I have been quite as well as usual. The children have been quite well except one girl who will always be an invalid, I fear.

For the Bridge Builders.

Miss Eula G. Bates writes of a tour made with Mrs. Coffing.

TASHJU, TURKEY.

MY DEAR SECRETARY: Your welcome letter came just a few days before our leaving Hadjin for a tour among these villages, and I dropped it into my box, thinking that perhaps in some of the intervals I might find time to answer it. Writing letters is, like all other work while staying in these villages, very much interrupted by visits from the people; and, to be sure, we are very glad to be thus interrupted, even though the caller be some ignorant woman incited to come entirely by curiosity, and whose mind is so utterly hardened against all spiritual influences that our words are met simply by an incredulous laugh, and a request to know "What is that thing you have on your head?"

It is now nearly two weeks since we left home, and we expect to extend our tour over nine or ten days more. "We" means Mrs. Coffing and myself, together with our manservant.

Mrs. Coffing and I are still alone in Hadjin. In the near future, however, we look for better times,—are even hoping that among the letters awaiting us on our return home we may find one telling us of the appointment of a gentleman and his wife to at once take up their residence in Hadjin. We always feel the great need of the work of a male missionary in Hadjin; but in our trip through these villages, more forcibly than ever has this need been brought to our attention.

Since Mr. Marden died, more than two years ago, there has been no regularly appointed touring missionary, and these poor, ignorant little churches do so need missionary guidance and care. In all this time they have had nothing save one or two brief visits from one or other of the already over-worked missionaries from some other part of the mission.

This is the fifth village which we have visited, but I shall confine myself to telling you something about the last two, Baghchejik and Tashju, two of the three little Greek villages where we have Protestant work. We left Gütümzé, which is pre-eminent for the surpassing beauty of its situation, just after noon Saturday, to go the two hours' distance to Baghchejik, where we expected to spend the Sabbath. Between the two villages there is but one high mountain,—the road consisting of one hour's steady climbing to reach the peak, and another hour of descent to the little village on the other side. We hadn't been twenty minutes on the road till the sky began to grow overcast, and distant mutterings of thunder were heard. The clouds grew blacker and the thunder nearer as we advanced; and just as we reached the top the rain came,—not in drops, but in real sheets, that almost drenched us before we could get our rubber waterproofs on. We tried to urge our horses on to some spot where we might, at least, be sheltered from the wind by the mountains, but it was of no use. They utterly refused to try to breast the storm; and there was nothing for it but to turn our backs to the gale and the torrents of water as well as we could, and take it. Presently, when the force of the storm was a little spent, we went on, but the rain continued without abatement till we reached the door of the little church in Baghchejik. Here we got off,—little streams of dirty water running down from our hats onto our shoulders, our skirts wet, and the piece of carpet we carry with us to spread down in our stopping places drenched,—and found the church already occupied by two students sent out by the Marash missionaries to preach in the villages during vacation. They, however, most gladly made room for us; and in a few minutes we had the one room divided into two by stretching our calico curtain across, had half a dozen nails driven into the wall to hang our wet things upon (we always carry nails and hammer in traveling), and were ready to change our wet clothes for dry ones from within our box.

Does all this strike you as rather irreverent use of God's house? It would not, I think, could you see the little low, flat-roofed structure of mud and stone; the four walls and part of the floor of dried mud; the ceiling, great unlathed beams, between which bits of dried mud and pebbles kept rattling down; and entirely without fireplace, or any arrangement for heating it. With the rain outside, and our wet things scattered around inside, we felt a little afraid of taking cold, but warm, dry clothes and a hot supper of rice

pilau, cooked at a neighbor's fireplace, proved most effective preventives; and the next morning we awoke to find the sun shining, and ourselves none the worse for our wetting.

Baghchejik is a very small village, there being in all about thirty houses, more than half of which are Islam, and seven of the remaining ten or twelve Protestants. The little valley in which the village is built is so very small that it furnishes even this population with scarcely wheat and beans enough to keep them alive, and for many years there has been talk annually at this season of the entire Christian population moving in a colony to some point on the Adana plain, where they can make for themselves a comfortable living. Indeed, some families have actually gone in the fall; but it is an illustration of the innate shiftlessness of the people, that when the plain begins to be uncomfortably hot in the spring, they always come drifting back to their mountain haunts. The state of continued uncertainty, to say nothing of the smallness of their number at best, makes successful work in either church or school an impossibility. Very often the only marvel seems that the truth should have made its way into the hearts of this ignorant little band at all; but year by year these six or seven brethren have clung to their faith without the aid of teacher or preacher, meeting every Sunday morning in the little church, where the only one of their number who knows how to read, reads to them from God's Word, and they all sing hymns and pray. If once or twice a year a traveling missionary or native pastor passes by them, they bring the children who have been born to them to be baptized, and have the necessary wedding ceremonies performed; and thus they exist, not growing much, and yet showing a marvelous vitality.

Such a Sunday as last, when there were both preachers and visiting lady missionaries, was indeed a rare treat to them, and the day was crowded full of services, and the almost more helpful directly personal talks with the people. From this little village we have two girls, Magdalena, who will finish our school in two years if permitted to continue, and Sophilie, one of our smallest girls.

Monday morning we were again on our horses, and a ride of seven hours over comparatively good road brought us to this village. It is one of the highest, and is the most northern point in our mission; and being situated in the center of a fertile valley and on the banks of a river, the people are at least in little danger of starvation. Money they never see; but their wheat is abundant, and they barter it for the few necessaries they must get from other villages or towns.

Just at present they are in the midst of their wheat harvest, their only really busy season throughout the year. The grain has been reaped just as

Boaz and Ruth reaped theirs more than three thousand years ago, and now "the oxen are treading out the corn." Oh, it is such slow, slow work! I can hardly control my impatience sometimes as I watch them; but the slowness never seems to trouble them, and we never hear of nervous exhaustion in this country.

The little church here has fifteen male and three female members.

These Greek women are rather picturesque. In body they are mostly large and strong, and the wrappings are wound around their heads in a really artistic way. There has been less work done among them than among the Armenian women generally. So far as I know, a Bible woman has never worked in any of the three Greek villages where we have a Protestant work, and in but one of them have we been able to keep a girl teacher. For the coming year, however, we hope to be able to do more.

The work here in Tashju is too new, the people too little educated, for us to feel safe in putting a young girl in here as a teacher; but we have engaged an earnest, consecrated, middle-aged woman from Aintab to work here as a Bible reader among the women. The rough village life and the cold winter will come hard to her after having lived in a city all her life, and we especially ask your prayers for her.

I wish you could see the queer place I am sitting in as I write, and see the dust from the wheat that continually covers everything. Mrs. Coffing and myself send love to all the friends who love and pray for us and our work.

Home Department.

STUDIES IN MISSIONS.

PLAN OF LESSONS FOR 1893.

January.—The Christian Women of Foreign Lands.

February.—The Bridgman School. The Kalgan Girls' School.

March.—The Marash College.

April.—The Constantinople Home.

May.—Graduates of Girls' Schools: Where are they? What are they doing?

June.—Work of the Spirit (Revivals of Twenty-five Years).

July.—The Bible in Missions.

August.—Medical Missions.

September.—Thank Offering.

October.—A Chapter of Results (especially in the Foreign Field).

November.—A Quarter of a Century.

December.—The Outlook for the Year 1894.

NATIVE CHRISTIAN WOMEN IN FOREIGN MISSIONARY FIELDS.

BY MISS MARY H. PORTER.

(In the illness of Miss Pollock, the preparation of this lesson has been committed to unaccustomed hands, and so little time given for its compilation that it is meager, although upon a subject most fruitful in suggestion. The large work done by graduates of the schools is entirely untouched, as that will be considered later. This is devoted to the women won to Christianity in this generation, whose only training for service has been that they have learned to know Christ).

I. THEIR NUMBERS.

Professed Christians.—Note the proportion of women to men in different fields as marking different stages of missionary work. What do these figures suggest? For help here, see Annual Report and Statistics of A. B. C. F. M.

Followers of Jesus who have not openly confessed his name. Articles on Zenanas and High-caste women in India. Mohammedan women in Turkey, LIFE AND LIGHT.

II. THEIR DEVOTION.

Giving: Time, labor, money. LIFE AND LIGHT, November, 1892, page 532, January, 1892, page 14. *Mission Studies*, February, 1892, page 27, October, 1891, pages 188, 189. Pang-Chuang Women.

III. NEW LIFE IN THE HOME.

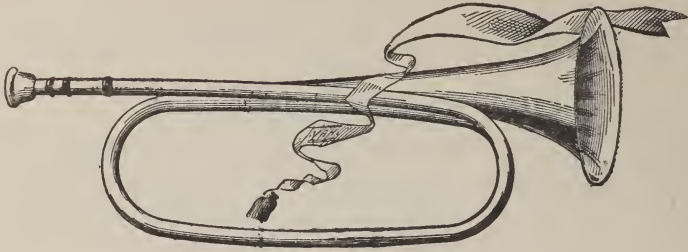
The home *created* by Christianity among some barbarous peoples. Lips of brides unsealed in Turkey. The harem in the heathen household. Wives of native pastors honored and beloved. For helps, see "Life of Paton," "Life of John Williams," files of LIFE AND LIGHT, and *Mission Studies*. Christian Training of Women of the Church (a leaflet by Mrs. A. H. Smith).

IV. CHRISTIAN CHARACTER.

Stories illustrating this are found in every missionary periodical; as instances, see "How a Marathi Woman Can Die," LIFE AND LIGHT, June, 1891. "One of the Saints," LIFE AND LIGHT, November, 1892. Two Sunny Hearts (a leaflet by Mrs. A. H. Smith).

Mission Studies for January will have some studies on each of the points noted.

WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
1868-1893.



“To holy convocations
The silver trumpet calls.”

THIS trumpet call is for you, dear reader, and for every woman, young or old, in every Congregational Church in the wide extent of our fourteen Interior States. We summon you, one and all, to help in the worthy celebration of our anniversary year—the twenty-fifth year of the Woman's Board of Missions of the Interior—our silver year!

We ask of every one an offering of a shining silver dollar,—an extra gift in token of her love and loyalty to our Board, and of her desire to reach out a helping hand to the women of far-off lands who never heard of our Lord and Saviour. Let as many of these gifts as possible come, too, before the 25th of December, that they may carry the Christmas message,—

“Peace and good will, good will and peace,
Peace and good will the wide earth round.”

Copies of this Silver Trumpet Call from the cover of the December *Mission Studies*, may be obtained by societies of the Interior upon application to the missionary rooms, 59 Dearborn Street, Chicago. Many have desired it for inclosure in letters.

What, dear friend, will be your sheaf toward the ingathering of the harvest of this silver year, the twenty-fifth year of the life of the Woman's Board of Missions of the Interior. There must be winter sowing and spring reaping if the harvest be abundant, for this year of the Columbian Exposition will be one of much excitement, and travel, and tumult. By May and June time and thought will be demanded in new channels. Let that which is to be done be done quickly. Will you give not alone one silver dollar, but will you be one of a thousand to give twenty-five dollars over and above your usual annual offering to foreign missions?

Have you one person in your acquaintance, have you five persons, awaiting your example and your invitation to join you in this thank offering of one dollar for each one of the twenty-five years? This will be a light and an easy thing for some; to others it can be made possible through self-sacrifice. Will you send your name with your gift now, that it may be enrolled in the next number of *Mission Studies*? To thousands the extra gift of twenty-five dollars is an impossibility; but will you give, at least, one single dollar? Will you, to whom a dollar means much in consecration, send it with the prayer that the barley loaf may be increased until the multitude is fed according to the Lord's measure?

Again let us press home the thought that this question is not one to be set aside until a convenient season. It must be done now, if the glorious \$100,000 needed for the King's business, and which we set before us at Detroit as our aim, is to be attained.

THE FIRST CHRISTIAN MISSIONARIES.

A STUDY OF BEGINNINGS.

THIS was the subject of one of our Sunday-school lessons in November. Nearly nineteen hundred years after that first missionary journey, we are studying the beginning of the foreign missionary work. This is a year for the study of history, and the early Church comes in for its share. It sent missionaries chiefly to the civilized nations around the Mediterranean. In contrast with that work, the Middle Ages saw its missionaries develop out of the barbarous tribes of Europe, the strong beginnings of Christian nations. "Then," says Christlieb, "after the penetration of Christianity into separate colonies and the Eastern Asiatic kingdoms, since the sixteenth century, there breaks upon us in our day, and grows more and more complete, the age of universal missions."

It was a new outpouring of the Holy Spirit when fresh interest in foreign missions was awakened at the close of the last century. To study the beginnings of that interest in our own and in other Christian countries, the first missionaries sent out under this new impulse, their journeys, their varied success, will rouse enthusiasm and energy. For that reason we should take it up ourselves, and should urge it upon our young people. We study eagerly the old story of Columbus, with new light thrown upon it by the untiring research of the best writers. America was entered by men who brought misery and destruction with them. But the pioneer missionaries, whatever land they entered, brought glad tidings; education, freedom, civilization, followed their footsteps.

What, perhaps, should especially interest the women of this age, is the beginning of their organized work for foreign missions. It began because of the social systems of the East. Christian women felt the contrast between their lot and that of the ignorant, jealously guarded Oriental women, and resolved to help them, as men could not. The first to suggest such a movement was Dr. David Abeel, of the American Board. In response to his appeal a society was formed in England, in 1834, called "The Society for Promoting Female Education in the East." It led the way; others followed in Great Britain. At last, in 1861, Mrs. Doremus started the Union Missionary Society in New York, composed of women of six denominations. It stood alone for eight years. After our Civil War ended, many women, trained by their organizations during the war, were ready for other work.

The Woman's Board in Boston was formed in 1868. This coming year is, therefore, its silver anniversary. Now there are sixty such societies in Great Britain, Canada, and America.

This organized labor does not mean that such work among heathen women was not done before. In our search after beginnings, we should find long before such societies were formed, some devoted, single women, some overworked wives of missionaries, gathering about them neglected women and girls, teaching and helping them. Some day these unknown humble souls may be known and exalted, as the pioneers in woman's work for women. As our study of the Sunday-school lesson closed with a thought of the contrast between those few first missionaries and the mighty army that moves to take the world for Christ, we were almost ready to say, Come, Lord Jesus, for the gospel is preached to all nations.

But on the other hand, contrast what has been done with what remains to be done,—the thousand millions in ignorance, the great unvisited inland provinces, the few churches that are self-supporting, the few native schools. There is room for many Christian missionaries to take the first journey, for many a Christian woman to plant a first school, or send out a first Bible woman, or give the unheard of blessing of a woman physician. It may be that in the world to come we shall meet to study the various ways in which Christ's last command was fulfilled. Perhaps some of us may have the happiness of learning that we began a much-needed and fruitful work. How trifling much else that we did will seem beside every detail of that life giving money, or labor, or prayer. It is not too late even for us, in this era of universal missions, to light a new lamp in the darkness; to wake a new interest in foreign missions in some one near us; to perhaps take a little journey for the Lord out into fresh fields of labor.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM OCTOBER 21 TO NOVEMBER 18, 1892.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, Rockford, Treas. Bloomington, 4.75; Chesterfield, 6.50; Champaign, 12.50; Chicago, A Friend, 1, A Friend, 1, 1.80, Englewood, Green St. Ch., 13, First Ch., of wh. 25, Mrs. A. B. Mead, const. L. M. Mrs. G. C. Booth, 75, Grace Ch., 18, Tabernacle Ch., Mitebox, 1.96, New Eng. Ch., 5; Union Pk. Ch., 24.50; De Kalb, 10; Galva, 13.50; Galesburg, First Ch., 2; Gilman, 1; Garden Prairie, 3.50; Granville, 5; Harvard, 5; Lyonsville, 6.50; Oak Park, of wh. Mrs. M. 20 special, 78.74; Rogers Pk., 25; Rosemond, 5; Shabbona, Miss B. L., 5; Sterling, 12.06; Thawville, 7.20; Udina, Mrs. A. B. H., 1; Waukegan, Mrs. S., 1; Winnetka, R. B., 17.50; Wythe, 12.80,	1,554 01
JUNIOR: Aurora, New Eng. Ch., 20; Chandlerville, 12.16; Chesterfield, K. D., 11; Elgin, 60; Galesburg, First Ch., 2, First Cong. Ch., 40; Jacksonville, 28.75,	173 91
JUVENILE: Chicago, Covenant Ch., Star Soc., 10.38; Evanston, Light Bearers, 9.10; Peoria, First Ch., 11.50; Rosemond, Busy Bees, 5.38,	36 36
C. E.: Aurora, New Eng. Ch., 10; Cambridge, 2.50; Champaign, Jr's, 2.50; Chicago, Leavitt St. Ch., 3.50; Evanston, First Ch., 11; Galesburg, First Ch., 30; Moline, First Ch., 10,	69 50
THANK OFFERINGS: Dover, add'l, 1.25; Earlville, 1.35; Galva, 8.57; Garden Prairie, 6.50; Godfrey, 3; Jacksonville, Y. L. Soc., 1.95; La Salle, 11.55; Moline, Mrs. M. W. A., 5; Morris, 20,	59 17
SUNDAY SCHOOLS: Chicago, Union Pk. Ch., Cl. of girls, 2; Griggsville, 19; Moline, Mrs. Fowler's Cl., 30 cts.,	21 30
KOBE: Chicago, New Eng. Ch., Mrs. M., 50, Mrs. F., 10, Union Pk. Ch., Mrs. E., 5,	65 00
Total,	1,979 25

INDIANA.

BRANCH.—Miss S. M. Gilbert, of Terre Haute, Treas. Elkhart, 25.70; Hammond, 5.59; Indianapolis, Mayflower Ch., 77; Kokomo, 16.97; Michigan City, First Ch., 9; Orland, 12.45; Terre Haute, First Ch., 92.95—237.66.	
JUNIORS: Indianapolis, Mayflower Ch., Y. P. Soc., 34.87; Kokomo, Opportunity Soc., 5.50; Michigan City, Mosaics, 4; Terre Haute, First Ch., Opportunity Club, 27—71.37.	
C. E.: Elkhart, 5; Hobart, 15; Indianapolis, People's Ch., 5; Orland, 2.55; Terre Haute, First Ch., 10.60; West Indianapolis, Pilgrim Ch., 2.36—40.51.	
JUVENILE: Elkhart, M. B., 1.50; Lake Gage, Busy Bees, 5.75—7.25.	
SUNDAY SCHOOLS: Elkhart, 1.80; Terre Haute, First Ch., 71.10, Second Ch., 5,—77.90.	
JUNIOR C. E.: Indianapolis, Fellowship Ch., 1; Michigan City, First Ch., 3—4.	
SELF-DENIALS: Indianapolis, Mayflower Ch., Aux., 9; Kokomo, Aux., 5.25; Terre Haute, First Ch., Aux., 1.75—16.00.	

THANK OFFERINGS: Indianapolis, Mayflower Ch., Little Helpers, 9; Kokomo, Aux., 12.45; Michigan City, Aux., 18—39.45.	
EXTRA-CENT-A-DAY: Terre Haute, First Ch., Aux.—13.65.	
CARRIE BELL MEMORIAL: A Friend at Branch Meeting, 5; Angola, Aux., 11, C. E., 1.73, S. S., 4.27; Coal Bluff, Aux., 2.25; Hosmer, Soldiers of Jesus, 10; Indianapolis, Mayflower Ch., Mrs. J. W. Wilson, 5; Plym. Ch., Aux., 41, K. D., 10, Y. P. Circle, 10; Lake Gage, Aid Soc., 2; Macksville, Mrs. H. Gilchrist, 1; Marion, Aux., 5; Perth, Aux., 1.75; Terre Haute, First Ch., 2.50, Aux., 77.68, Jr. C. E., 5, Miss Effie Kennedy, 5—200.18. E. W., 75 cts.	
Total (acknowledged last month), 710.72.	

IOWA.

BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Le Mars, received previous to October 18th, Aux., 6.50, Th. Off., 25—31.50.	
Afton, 10; Anamosa, 22.92; Alden, 13.20; Cedar Rapids, 50 cts.; Central City, 6; Cherokee, 20.90; Iowa City, 17; Le Mars, 11; Montour, L. R. S., 50 cts.; Ogden, 5; Pilgrim, 5.25; Preston, 10.50—122.77.	
JUNIOR: Muscatine, 25.50.	
JUVENILE: Anamosa, 3.75; Cedar Rapids, 5.75; Eldora, 5—14.50.	
C. E.: Des Moines, Pilgrim Ch., 2.	
SUNDAY SCHOOL: Des Moines, Plymouth Ch., 5.62.	
THANK OFFERINGS: Cherokee, 10, Miss Mary P. Wright, 1—11.	
SPECIAL FOR KOBE: Red Oak, 5.25.	
Total (acknowledged last month), 218.14.	

REPORT FOR NOVEMBER 18TH.

BRANCH.—Albia, Mrs. Payne, 1; Belmond, Mrs. Sands, 2; Cherokee, 20; Fairfield, 14.62; Giviu, 1.80; Grinnell, 43.66; Hull, 11.85; Jewell, 5; Le Mars, 4.10; Lyons, 26; Wells, Mrs. Brownell, 30 cts.; Magnolia, 4; Oakland, 1.50; Ogden, Mrs. Tillett, 50 cts.; Old Man's Creek, 2.10; Rockford, 6.22; Sioux City, First Ch., 18.97; Storm Lake, 10; Waucoma, 15,	188 62
JUNIOR: Council Bluffs, 7; Dubuque, 15,	22 00
JUVENILE: Green Mountain, 7 44	7 44
C. E.: Council Bluffs, 3.30; Forest City, 3; Waterloo, 6.45,	12 75
SUNDAY SCHOOLS: Muscatine, German Ch., 3.50; Ottumwa, 6.50,	10 00
THANK OFFERINGS: Lyons, 16; Magnolia, Mrs. Raymond, 65 cts.,	16 65
SPECIAL FOR KOBE: Algona,	5 00
Total,	262 46

KANSAS.

BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. Blue Rapids, 5; Emporia, 5; Goodland, 7; Leavenworth, 8.60; Osborn, 4; Ridgeway, 5.20; Wellington, 15; Wells-ville, 10,	59 80
Less expenses,	9 00
Total,	50 80

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Alpena, W. H. M. S., 2, from a Believer in Foreign Missions, 5; Allendale, 5; Armada, 11.60; Bay City, 12.70; Columbus, 8; Cooper, 6; Charlotte, const. L. M. Mrs. J. Squires, 25; Clare, 5; Cadillac, 7.30; Calumet, 9; Detroit, Woodward Ave. Ch., 61, Plymouth Ch., coll. after lecture by Miss Wright, of Turkey, 20; Dowagiac, 4.55; Grand Rapids, Asso. Meeting, 11, Second Ch., Aux., 12; Kalamazoo, of wh. 8.33 is a Th. Off., all to const. L. M. Mrs. C. W. Hiatt, 25; Lansing, Plymouth Ch., 12.37; Ludington, 10.73; Memphis, from lecture by Miss Wright, 5.18; Manistee, 31.25; Portland, 4.25; Port Huron, 14.20; St. Claire, 25; St. Joseph, 18.75; Sandstone, 10.95; Wayne, from lecture by Miss Wright, 5.35. From Mrs. A. Munger, 10,	378 13
THANK OFFERINGS: Allegan, 9; Allendale, 4.50; Alamo, 5; Clare, 4.37; Calumet, 51; Dowagiac, contri. after lecture by Miss Searle, 5.45; Grand Rapids, Smith Memorial Ch., 5.45; Lansing, Plymouth Ch., 45.50; Lake Linden, 29.65; Manistee, 49.33; St. Joseph, 16.25; St. Johns, 4; Webster, 38 cts.,	229 88
JUNIOR: Grand Rapids, Opportunity Club,	15 00
JUVENILE: Custer, M. B., 75 cts.; Detroit, Woodward Ave., King's Cup Bearers, 11; Sandstone, Mission Band, 16.60,	28 35
SUNDAY SCHOOL: Otsego,	2 50
COLLECTION at Twenty-fourth Annual Meeting W. B. M. I., Detroit, October 25th, 14, October 27th, 193.26,	207 26
Total,	861 12

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, of St. Paul, Treas. Faribault, 33.14; Glyndon, of wh. 6.27 is Th. Off., 8.57; Lake City, 18.04,	59 75
JUNIOR: New Ulm, Wide-Awake Band,	10 00
JUVENILE: Excelsior, S. S., 1.73; Glyndon, M. B., 4; Minneapolis, Lyndale Ch., Cheerful Workers, 5, Pilgrim Ch., S. S., Prim. Dept., 10; Worthington, M. B., 5,	25 73
	95 48
Less expenses,	1 73
Total,	93 75

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. Kansas City, First Ch., special gift, 25, Olivet Ch., 9.50; St. Louis, Pilgrim Ch., 43.50, Ch. of the Redeemer, 11,	89 00
JUNIOR: Kansas City, Olivet Ch., 2.50; St. Louis, Compton Hill Ch., 17.30,	19 80
JUVENILE: Kansas City, Clyde Ch., Chips,	8 00
THANK OFFERINGS: Omitted from last Report, Webster Groves, 6.60, Y. L. Soc. of First Ch., Kansas City, 83 cts. add'l,	7 43
Total,	124 23

St. Louis, Compton Hill Ch., 75, Plymouth Ch., 7.55—82.55.
 JUNIOR: Springfield, Central Ch., Y. P. S., —26.
 JUVENILE: St. Louis, Plymouth Ch., M. B.—20.78.
 Total (acknowledged last month), 129.33.

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria,

Treas. Atwater, 20; Brownhelm, 6; Columbus, First Ch., 27.50; Hampden, 3; Lindenville, 7; Lorain, H. A. B., 1; Norwalk, 4.30; Ridgeville Corners, 8.57; Steubens, 15; Toledo, First Ch., 150,	202 37
Columbus, Mrs. Coffing's Kindergarten,	1 50
JUNIORS: Cincinnati, Helping Hand Soc., 18.20; Oberlin, Col., Y. L. Soc., 30.92,	49 12
THANK OFFERINGS: Brownhelm, 65 cts.; Edinburg, 18; Lindenville, 16; Toledo, First Ch., 50,	84 65
Total,	337 64

ROCKY MOUNTAIN.

BRANCH.—Mrs. C. S. Burwell, of Denver, Treas. Denver, South Broadway, 3.75; Manitou, 8.50,	12 25
JUNIOR: Colorado Springs, First Ch., C. E., 10; Trinidad, C. E., 10,	20 00
Total,	32 25

SOUTH DAKOTA.

BRANCH.—Mrs. C. S. Kingsbury, of Sioux Falls, Treas. Pierre,	13 50
JUNIOR C. E.: Clark,	1 51
Total,	15 01

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Beloit, 25; Cooksville, 1; Delavan, 35.60; Endeavor, Th. Off., 10; Green Bay, 25; Kenosha, 18; Pittsville, 3;	120 60
Sparta, 2; Viroqua, 1,	13 00
JUNIOR: Pittsville, Y. P.,	13 00
JUVENILE: Berlin, Union Ch., C. E., 3; Green Bay, 49; Kenosha, Buds of Promise, Th. Off., 8.75; Pittsville, S. S., 6; M. B., 3,	69 75
	203 35
Less expenses,	14 06
Total,	189 29

LIFE MEMBERS: Beloit, Marion Yale Shepherd; Green Bay, Mrs. Sarah C. Dickenson.

FLORIDA.

Melbourne.—Ladies of First Cong. Ch.,	10 00
Total,	10 00

GEORGIA.

Atlanta.—Ch. of the Redeemer, of wh. 10 for boys in India, care Dr. Hume,	12 50
Total,	12 50

TENNESSEE.

Memphis.—Second Ch., Woman's Miss'y Soc.,	3 05
Total,	3 05

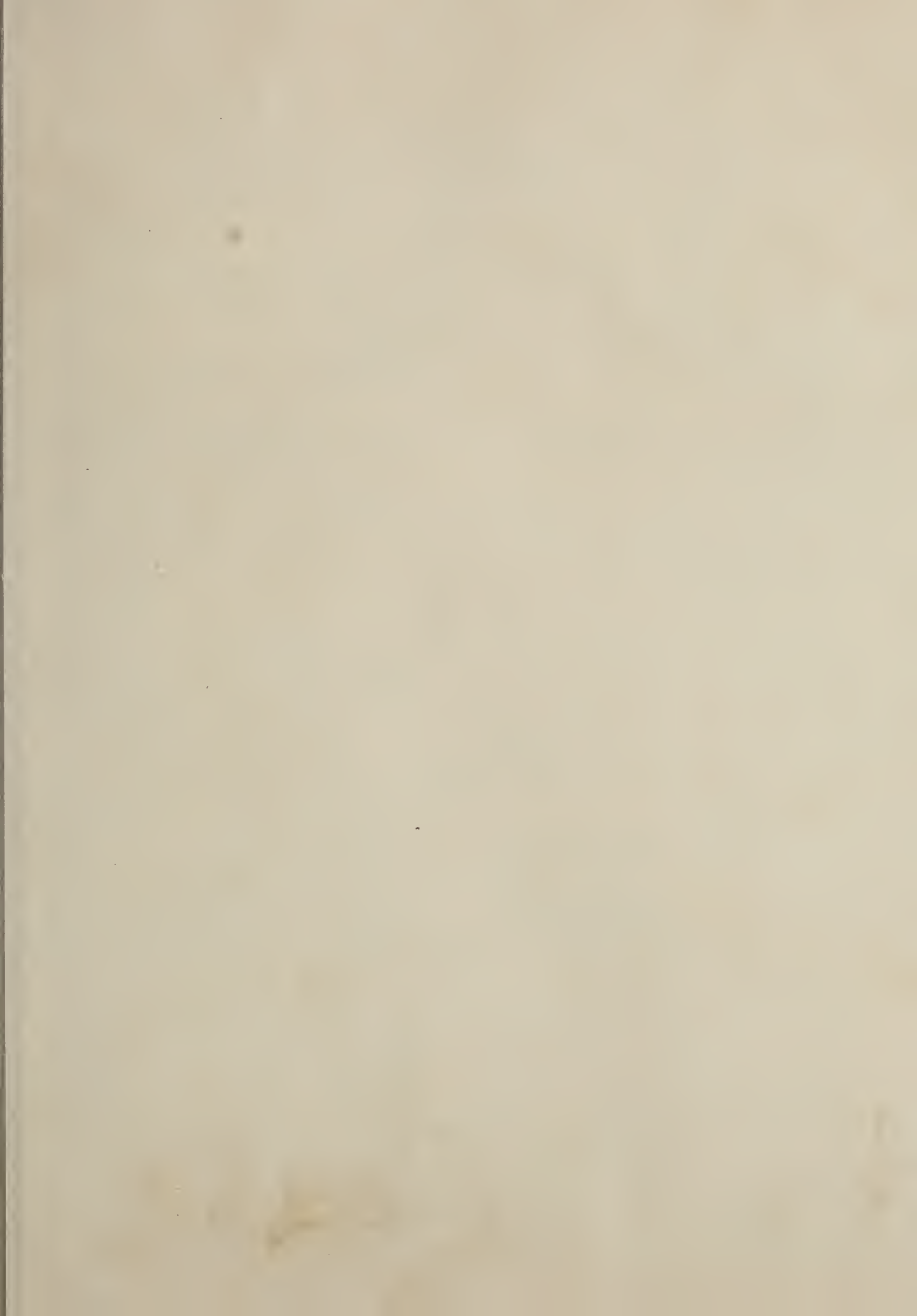
CHINA.

Tung-Cho.—A Friend, for Peking Hospital,	6 00
Total,	6 00

MISCELLANEOUS.

Sale of leaflets, 17.43; boxes, 9.90; envelopes, 5; Advance report, 10,	42 33
Total,	42 33

Receipts for month ending Nov. 18th, \$4,029 68
 MISS JESSIE C. FITCH,
 Ass't Treas.



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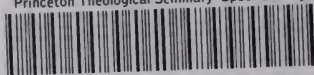
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